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"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of Asia, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such commitments shall be long intermitted; and it will die away, if they shall entirely cease." SIR W.I. JOPES.

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Part I.-HISTORY, LITERATURE, &c.

No. I.—1882.

Contributions on the Religion, History &c. of Tibet.—By BABOO SARAT CHANDRA DAS, Deputy Inspector of Schools, Darjiling.

(Continued from Vol. L, p. 251.)

• IV.—RISE AND PROGRESS OF BUDDHISM IN TIBET.¹
CHAPTER 1.

Hail to that all-yielding gem, the prince of power, the holy religion of Buddha that came from the precious country of Xryávarta! By the kindness and generous acts of pious princes, learned Pandits and Lochavas,² it was brought to this snow-girt country of Tibet. Let its brightness enlighten all hearts and the copious shower of its blessings and usefulness ever excite wonder! Be it adored, being placed on the top of the banner of faith!

The Buddhism of Tibet is divided into two main periods: .

- 1. Na-dar or Earlier Buddhism.
- 2. Chhyi-dar or Later Buddhism.

1. EARLIER BUDDHISM.

During the reigns of twenty six generations of kings, counted from Nichthi-tranpo the first of the Tibetan kings to Namri-sron-tsan, Buddhism was unknown in Tibet. During the reign of Lha-tho-thori-nan-shal, who was well known as an incarnation of Samanta Bhadra, there fell on the top of

- ¹ A literal translation of the 1st part of the 2nd book of Dub-thah selkyi •Mc46n. See Vol. L, p. 187, note 1.
- ² Tibetan scholars who were versed in the Sanskrit language were called Lochhays or Lochaya.

the king's palace, from heaven, several volumes called Pan-Kon-Chhyag-gya.3 The meanings of their contents being unknown, they were adored under the name of "Nan-po-san-wa." This was the nucleus of Buddhism in Tibet. The king learned in a vision that their contents should be known in the fifth generation. Accordingly, during the reign of Sron-tsau-gampo4 the reputed incarnation of Chenréssig,5 the minister Thon-mi-Sambhota visited India to study the various sciences and Buddhism. He became well versed in the classical sciences of the Indians. After his return to Tibetche framed the Wuchan,6 or "characters provided with" heads," of the Tibetans after the model of the Nágari, and the Wumé7 characters after the Wurtus letters, and thereby founded the alphabetic system Sron-tsan-gampo brought the image of Akshobhya9 from of the Tibetans. Nepál and that of S'ákya Muni from China, which were the first Buddhist images in Tibet. In order to accommodate these upholders of Tibet, he erected the great Temple called Rasa-thul-nan-kitsug-lakhan. 10 He engaged Thon-mi Sambhota and his colleagues to translate Sanskrit Buddhise works into Tibetan, writing them in the newly formed alphabet. phalpo-chhell and other books were the first translations which formed the germ of Tibetan Buddhism.

During the reign of Thi-sron-de-csan¹² who was celebrated as an emanation of Manju-Ghosha,¹³ the great sage S'anta Rakshita and Pandit Padma Sambhava and several other Indian Buddhists, and philosophers were invited to Tibet.¹⁴ Among the first seven monks, Vairochana¹⁵ was the chief. Originating from them, the ancient Tibetan Clergy of the "orange raiment" began to multiply. Then, there sprung up a host of Lochavas—those versed in two or more languages—among whom were Lui-wanpo,¹⁶ Sagor Vairochana,¹⁷

- ⁸ dPaû-skôô-phyag brgya.
- 4 Sron-btsan-s(lampo. :
- ⁵ That is, the Bodhisattva Avalokiteśvara.
- 6 Also called (fo-chan (dVu-chan) or characters provided with mátras or heads.
- Written dVu-méd and pronounced as Wumé, a kind of letters which have no mátras or heads.
 - 8 Wartu is probably the language of the people of Kafiristan and Bactria.
 - 9 One of the Panchajáti Buddhas.
- 10 Rasa-hphrul-snan-gi-gtsug-lag-khan. From that date his capital was founded by the name Lhasa or the "land of God." Sanskrit Kutágára is the same as Tibetan Tsug-la-khan. See Vol. L, p. 221, note 33.
 - Sans-rgyas-phalpo-chhe.
 - 12 Khri-sron-/de-btsan.
 - 13 The God of Learning and Wisdom.
 - 14 Under them the first Tibetan Clergy was formed.
 - ¹⁵ Also written Vairotsana,
 - 16 bKhon-klu hi-dVan-po.
 - 17 Sa-gor-Vairo-tsana.

Rinchhen-chhog, 18 Yese Wanpo, 19 Kachog shan, 20 &c., who translated the · Bútms, Tantras and meditative sciences from Sanskrit into the Tibetan S'anta Rakshita undertook the charge of explaining to his languago. pupils the sacred literature, from the Dulva (Vinaya) to the Mádhyamika philosophy. Padma Sambhava and his colleagues taught the Tantras to a few intelligent pupils, which enabled a few pious persons to obtain sainthood. Then a Chinese sage named Hwashan-Mahayana came to Tibet to preach a strange form of sophistry. He held that the pursuit of evil as well as of good binds med equally to a course of recurring existence, and therefore affords no means of emancipation. In illustration of this theory he observed-" your condition remains all the same whother you are bound by an iron or a golden chain; you are not liberated". Wherefore if the mind can be purged of all thoughts, deliverance from recurring existence is secured. The doctrine which he thus promulgated was accepted by all Tibet; and for a time the Darsana and doctrines of the former Indian · Pandits such as S'anta Rakshita were displaced. For he vanquished all in disputation by his powerful logic. The followers of S'anta Rakshita and other Indian philosophers diminished in number. • In order to refute the philosophy of Hwashan, king Thi-sron-de-tsan invited Kamalasila, one of the most learned Indian sages of that age. Hwashan was defeated in disputation, and his fallacies were exposed by Kamalasila who wrote three series of books on meditative science and thus re-established the Indian school, its ritual and philosophy.

During the reign of Ralpachan, Pandit Jina Mitra and many other learned sages were invited, who, having translated many Buddhist works into the vernacular language, arranged them so as to be accessible to the general reader. Both Sánta Rakshita, and Kamala S'íla belonged to the Svatantra-mádhyamika school. Thi-sron-de-tsan who was a devout follower of S'ánta Rakshita, prohibited his subjects by royal proclamation from following Hwashan's theories under penalty of death. He commanded all to follow the Mádhyamika school. Although certain Indian Pandits of the Yogáchárya school had visited Tibet, yet they failed to displace the anciently propagated Svatantra school, which prevailed in Tibet till the accession of Landarma to the monarchy of Tibet, when the last vestige of Buddhism disappeared from Tibet. The Buddhists of the earlier period or Na-dar followed S'ánta Rakshita and Kamala S'íla, i. e., the Mádhyamika Svatantra.

2. LATER BUDDHISM.

At the time when Landarma was actively prosecuting the destruction Buddhism in Tibet, three saintly recluses from Pal-chhen-chhu-vo-ri

¹⁸ Kchárya Rin-chhen-mChhog.

¹⁹ Yeścs-dVan-po.

fled towards the Amdo country, where they became pupils of the abbot Lama Gón-pa-rab-sal.21 They were followed by ten other Tibetans headed. by Lume-tshul-thim who took the vows of monkhood and were admitted as pupils of the same High priest. After the death of Landarma, they all returned to Tibet to their respective monasteries and estates, and increased the number of monks. Thus from the country of Amdo the dying flame of Buddhism was rekindled. Henceforth, Buddhism commenced to spread again, and all quarters of U' and Tsan were refilled with many classes of congregated Lamas, who actively engaged in the teaching of Buddhism. For this result the inhabitants of the snowy country (Himavat) are indebted to the two Amdo Lamas Gón-pa-rab-sal and Lume-tshul-thim. During the reign of Eha-Lama, Yeschod the celebrated Lochava-Rinchhen-Ssanpo visited India to study the sacred literature and philosophy of the Indian After acquiring great proficiency in those subjects he returned to Tibet and translated many Sútra and Tantra works. He thus established himself as a great teacher of Buddhism.

(Revival of Buddhism by the Lamas of upper Tibel and Lady called sTod-Latak.)

A goatherd named Kargyal, under inspiration from a certain Nága of the same name, preached a strange religion (a form of Bonism) which was inimical to Buddhism. Ringthhen Ssanpo overcame him, and also suppressed some of the Tántriks who were in the habit of abusing the Tántrik ritual by committing obscenities under the garb of religion. Thus by purifying the sacred religion, he gained the sincere love and confidence of the dwellers on the snowy mountains. Lochava Shon-nu-pal of Gos remarked that it was owing to the exertions of this great scholar that pure Tántrikism became more diffused in the later than in the earlier period. Towards the end-of his life he betook himself to asceticism and, having attained to saintliness, he entered the abodes of the gods. This great Lochava belonged to the Prasanga Mádhyamika school.

The same prince Lifa-Lama invited Pandit Dharma Pála with three of his principal disciples named Siddhapála, Guṇapála, and Prajñá Pála, from the eastern quarter of India. From these, Gyal-wai-serab of Shañ Shuñ took the vows of monkhood and afterwards went to Palpa in Nepál to learn Vinaya and philosophy from the Hínayána sage named Pretaka. His spiritual descendants, named Paljor-serab Chyañ-chhub-sengé &c., were known by the name of Tod-dulva or the up-country followers of the Vinaya.

During the reign of king Lhade the illustrious Kashmirian Pandit S'ákya S'rí was invited, who by translating many of the Sútras and S'ástras greatly promoted the diffusion of Buddhism. The ritual vow intro-

duced by him was called Panchhen Domgyun. In the same manner that introduced by Lachhen of Ando was called Lachhen Domgyun. By persecution the enemies of Buddhism had only succeeded in putting down the external observances and ritual of the clergy, while the real Dharma and moral discipline continued to be secretly practised under adverse circumstances. The basis of Buddha Dharma being Vinaya or moral discipline, the system of Dom-gyun is only necessary as an external observance.

3. GROWTH OF VARIOUS DOGMATIC SCHOOLS.

Thus by the mercy of the victor (Jina) and his spiritual sons (Bodhisatvas), by the kindness of Dharma Rájas and Panditas and Lochavas, and by the moral merits of the people in the Himavat country, the Buddhist religion progressed more and more, so as to branch out into numerous different sects as the result of its extraordinary growth. These, like the eighteen divisions of the Vaibháchika school of ancient India, were designated after the names of their respective teachers and places of origin. Some of the Tibetan Lamas who had derived their religious knowledge from Indian Pandits, feeling great veneration for the theories themselves, named their respective sects after them. They did not follow the Indian patriarchs in their nomenclature, for all the Indian Buddhist schools were designated after the general sense of their philosophies. For instance: the Sakya-pa, Jonan-pa, Shan-pa and Digun-pa sects of Tibet were designated after the names of the localities where they were taught and originated: the Karmapa and Bulug-pa sects, after the names of their respective teachers: the Kahdampa, Dsogchhen-pa, Chhyag-chhen-pa, and Shi-chye-pa sects after their respective rituals or external Kriyá.

All the various Buddhist sects of Tibet are classed under two schools:

(1) The Ancient school.

(2) The Gelug-pa or Reformed school.

The ancient school includes, seven sects, viz., Ñiñ-ma-pa, Kah-dampa, Kah-gyu-pa, Shi-chye-pa, Sakyapa, Jonañpa and Ñi-tshe-pa.²²

In the ancient school there are two general divisions. The earlier Ninma-pa and the later Ninmapa called Sarmapa. It has been asserted by Tibetan historians and philosophers that the difference between the earlier Nin-mapa and the Sarmapa exists in the Tantras. In the Sutras there is no doctrinal difference. In the earlier and later periods of Buddhism there were certain dogmatic differences in the Sutras, which justified the distinction. All the Tantras that were translated into Tibetan prior to Pandit Smriti's advent, are designated by the name of

²² (1) rÑin-ma-pa, (2) bKaḥ-gdams-pa, (3) bKaḥ-brGyud-pa, (4) Shi-byed-pa, (5) Sa-skya-pa, (6) Jonan-pa, (7) Ñi-tshe-pa.

San-nag Ñinma,23 and those that were translated by Rinchhen-Ssan-no and other later writers are known by the name of San-nag-Sarrag.24 But although this distinction of Ninma and Sarma Tantras is recognized by many authors, yet there exist some irregularities in the application of the terms. For instance the Manjusri-mula Tantras which were translated during the reign of king Thi-sron are also accepted as Sarma Tantras. In the face of such irregularities Rinchhen Ssanpo has been universally admitted as the founder of the Sarma Tantras. Dogmi Gos and Marpa Lochava are credited as Sarma teachers. The first revival of Buddhism after the death of Landarma, known as the Later period. commenced with Loton-dorje Wan chhyug when Thi-Tashi-tseg-pa, son of Pal-khor-tsan, ruled the kingdom of Rulag. His three sons Pal-de. Hod-de, and Kyi-de requested Loton to send two learned Lamas who could revive the Buddhist religion in Tibet. Accordingly S'ákya Shon-nu and Yese-tsondu were sent, who re-established the clerical congegation in Tibet. Again that great sage, in consultation with those princes, sent Dogmi and Tag-Lochava to India to study Dulva, S'er-chhyin25 and Tantras which are respectively the basis, essence and pith of Bardhism. Tág Lochava, having devoted his time chiefly to pilgrimage, failed to become a learned teacher, but Dogmi succerded in his mission and became a great scholar of Buddhism. He introduced the system of Tantras called Mátri Tantras and thereby diffused the teaching of Buddhism. Lochava Rinchhen-Ssanpo elucidated Prajñá, Páramitá, Mátri and Pitri Tantras and above all made the Yoga Tantras accessible to the Tibetans. Gos had introduced the Samája Guhya and spread the system of Nágárjuna. The great Tantrik sage Marpa taught the Guhya Samája according to Pitri Tantras, the ritual of Mahamaya according to Matri Tantras, the ritual of Vajraharsha and Sambhaza. By imparting instructions in several kinds of mysticism, he filled Tibet with learned men. These great Lochavas having charged themselves with these works, Tántrik Buddhism opened a new cra in the religious history of Tibet, known as the Sarma system of the later period or Sarmatanpa or Gyu, the same as Navya Tantra.

CHAPTER II.

RISE AND PROGRESS OF NINMAPA SCHOOL.

In the beginning king Srontsan-gampo, himself a professor of Buddhism, taught his people the series of scriptures known as "Kyerim" and "Dsog-rim" delivered by Chenressig. All Tibet paid homage and prayed to that merciful Bodhisatva for protection. Srontsan, in whom was an emanation of Chenressig's spirit, first taught the six mystic syll

²⁸ gSañ-sÑag-rÑiñ-ma. ²⁴ gSañ-sÑag-gSarma. ²⁵ Prajñá-páramitá.

bles. "Om-mani-padme-hum," and their significations and recital. vited the Indian teacher Kusara, S'ankara Brahmana, the Nepalese Pandit S'ilamanju and others who, having translated many Talitras, first taught the Tibetans the first principles of Buddhism. The accounts of the first introduction of Buddhism and a few Tantric works were discovered within a stone pillar called Ka-khol-ma, in which Sron-tsan-gampo had hid them for the use and benefit of posterity.

In the fifth generation from Sron-tsan the illustrious king Thi-sron invited the great Indian Pandit S'anta Rakshita who introduced the observance of the "ten virtues"26 and Dharma which teaches the real state of the eighteen physical and corporal regions with the eight prohibitions²⁷ such as killing, the taking of what is not given, the commission of foul actions. lying, drinking, dancing and singing, and sitting on tofty seats. the mighty local gods and genii28 who delight in sin found that men were mone to virtue, they became enraged, and one of the most wrathful • among them named Nen29-chhen-than hurled a thunderbolt on the Marpori30 hill. Another frightful demi-god named Yar-lha-shanpo cast down the palace of Phan-than of Yarlun. The twelve female spirits called "Tanma" spread plagues and murrain all over the country. Under such circumstances thinking it urgently necessary, first of all to overcome these evil spirits and goblins, to ensure the safety of Buddhism, S'anta Rakshita requested the king to invite Padma Sambhava the great Tántrik

```
26 (1.)
        Not to commit murder.
```

- (2.)
- adultery. •(3.) ,,
- (4.) Not to utter lies.
- (5.) Not to speak evil nor utter abusive language.
- (6.) Not to talk nonsense. •
- (7.) Not to slander.
- (8.) Not to be covetous.
- (9.) Not to think on injury.
- (10.) Not to be averse to truth.
- 97 (1.) Dorie-Khadoma.
 - (2.) Dorje-Yama-chon.
 - Demons.
 - (3.) Dorje-Kuntu-Ssan-mo.
 - (4.) Dorje-Kik-je-tsomo.
- (5.) Dorje-Aka netra.
- (6.) Dorje-Pal-yum.
- Yakshinis.
- (7.) Dorje Luma (Náginí.)
- (8.) Dorje Dagyalma.

The first four are demons and the last four are Yakshinis. Dorje-means Vaira.

- 28 These were probably the Bon-gods.
- 29 Bon-Demigod.
- 30 The Hill on which Potálá now stands.

of Uddayana. Accordingly the king sent messengers to India to invite that illustrious sage. By his gift of foreknowledge knowing what was required of him, Padmá Sambhava had already started for Tibet. The messengers met him on the way. He obliged all the evil and wicked genii and demons to bind themselves under solemn oaths not to work evil nor stand in the way of the pious. Sitting on a cross made of two Dorje, 31 placed on a clear space, he purified a spot on which he built the great Vihára of Ssan-yad Migyur-Ihun-gyi-dubpai-tsugla-khań or the shrine of the unchanging, self-grown working. The king together with twenty six of his saintly subjects, by sitting in three kinds of yoga, became possessed of wonderful learning and obtained saintly power, perfection, and, finally, emancipation.

The names and the exploits of the twenty six Tibetan Buddhists who obtained sainthood and worked with the king are the following:

- (1.) Nam-kha-nin-po could mount the rays of the sun.
- (2.) Sangye-yese could drive iron bolts into hard rocks.
- (3) Gyalwa-chhog-yan, by transforming his head into that of a horse, neighed three times.
 - (4.) Kharchhen Chhogyal brought the slain to life.
 - (5.) Pal-ki-yese turned three sylvan goddesses into his slaves.
 - (6) Pal-ki-Senge made slaves of demons, nymphs, and genii.
 - (7.) Vairochana obtained the five divine eyes of knowledge.
 - (8.) Ñaḥ-dag-gyalpo obtained Samádhi.
 - (9) Yu-drúñ-Ñiñ-po acquired divine discrimination.
 - (10.) Jñána-kumâra performed miracles.
 - (11) Dorje-Dun Jem travelled invisibly like the wind.
- (12.) Yeśe-Ñañ went over to the fairy world travelling through the void space.
 - (13.) Sogpu-Lhapal (a Mongol) could catch ferocious wild beasts.
 - (14.) Na-nam-yeśc could soar in the sky like a bird.
- (15.) Pal-ki-Wan-chhyug could kill his enemies by the flourish of his fists.
 - (16.) Den-ma-tse-Wan obtained unfailing memory.
 - (17.) Ka-Wa-pal-tseg could tell the hearts of other men.
 - (18.) Shu-bu-pal-sen could make water run upwards.
 - (19.) Khe-hu-chhug-lo could catch a flying bird.
- (20.) Gyal-Wai-Lodoi raised the ghost of the dead and turned the corpse into solid gold.
 - (21.) Tenpai-namkha tamed wild yaks of the northern desert.
 - (22.) Hodan-Wan-Chhyug dived in water like fish.
- (23) Ma-thog rin Chhen could crush adamant into powder and eat it as meal.

- (21) Pal-ki Dorje passed through mountains and rocks.
- (25.) Landod Kon-Chhog could handle thunderbolts and drive them away.
 - (26.) Gyal-Wai-chhañ-chhub could sit cross-legged on empty space.

There also arrived many Indian Pandits among whom Dharma Kirti, Vimala-mitra, Buddha Guhya, S'ánti Garbha and others were eminent, Dharma Kirti introduced the Tántrik ritual of Vajra-dhátu-yoga. Vimala-mitra and others taught mysticism based on Buddhist Tantrikism to their trusted pupils. They did not teach the principal works on differential and atomic philosophy, and metaphysics generally, to any but one or two of their Tavourite pupils. Tantrik principles being very subtle, intricate and holy, their diffusion was very limited.

The translation of some scriptural treatises such as Kun-chye Gyalpo Do-gon-du, eight series of Gyu-thul, and Dupaido, Vyákarana and Upadeśa were executed by Vairochana, Ma-Nan-Nub and other translators after Tantrik interpretation. Padma Sambhava concealed many profound religious treatises underneath rocks, mountains and beds of lakes, for the use of future generations, and afterwards retired towards the southwestern quarter called Na-yab-liû or the land of genii. From this it will appear that during the reign of Sron-tsan-gampo the Tantrik Nin-mapa made only a beginning, but in Thi-sron's time spread widely over the country. Padma Sambhava was its greatest teacher, and other teachers were his pupils and followers. Numerous biographies of him are extant, all of which give different accounts of his life. Though the biography of this great teacher is worthy of being treated at large, yet, as numerous historians give different accounts of his life, I refrain from writing about him. of the ancient writers state that he resided but for a few months in Tibet, during which time, by the power of his divine knowledge and purity, he subdued the demons and evil spirits of Tibet and founded the monasteny of Samyé (Ssan-yad32). After the departure of Padma Sambhava a certain Bráhmana impostor having dressed himself in Urqyan-Sahorma³³ fashion, came to Tibet to pass for that great teacher and spread the different divergent Nin-mapa theories. This assertion has been rejected by many of the best writers of Tibet who suppose it to be simply a fabrication to saindalise the Nin-mapa sect. There are others who believe that

This is derived from the Chinese word San-yan meaning the three bodies. The top of the monastic temple was constructed in Chinese style, the middle part in Indian style, and the lowest part in Tibetan style. This temple, in Tibetan, is called Samyé from San-yad, and is second in sanctity to that of Potala but first in antiquity.

The fashion of dress anciently in vogue in Uddayana, the tract of country from Gazni to Bactria including a portion of Porsia.

the Ninma doctrine had its origin in Gutu-chho Wan. The kind of costume, now known by the name of *Urgyan-Sahorma*, is said to have been introduced by Chho Wan, who discovered some of Padma's works and flourished at a subsequent date and was a *Terton* (discoverer of sacred volumes.)

There are nine principal divisions of the Nin-ma doctrine:-

- (1) Nan-tho
- (4) Kriyá (5) Upa
- (7) Kyepa Mahá-yoga

- (2) Raĥ-gyal (3) Chyaĥ-sem
- (6) Yoga
- (8) Lun Anu-yoga(9) Dsog-chhenpo Atiyoga.

The first three divisions were delivered by the Nirmánakáya-S'ákya Muni (Buddha S'ákya Simha) and are called the general or common yánas.

The second three were delivered by Sambhogakáya Vajra Sattva. They are called the external Tantra-yánas or Báhya tantra-yánas.

The last three are attributed to Dharmakáya-samanta Bhadra or Kuntu Ssanpor They are called the "Anuttura" antara-yana-traya (according to the Ninmapa school). Kuntu Ssanpo is the great and supremous Buddha, while Vajradhara is the Chief Buddha in the Gelugpa school. Again Vajra Sattva is second in the Ninma school, and S'akya Sim'ia, being an incarnate Buddha, holds the third place.

Of the Báhya (external) Tantra Síreni and Antara (internal) Tantra Síreni, the external ritual or Kriyá tantras were delivered by Buddha Síákya Simha himself. The "Upa" or Karma tantra and Yoga tantras were delivered by Buddha Vairochana, one of the five Pancha Jati Buddhas. The Antara (internal) or Anuttara tantras were delivered by Vajra Dhara (Dorje-chhan) from his celestial mansion of "Chho-Jun-Yanpa," the spacious mansion of Dharma-dhatu.

The Anuttara yana was taught by Dharmakaya Samanta Bhadra, (Kuntu Ssanpo) in his self-created form of Sambhoga Kaya. When seated in one of the purest of Bodhisattva *Bhamis* at great ease, by his omniscience, he taught incessantly in four times, 31 without error and falling into fallacy.

- ³⁴ Day, month, year and Kalpa.
- (1.) Every Buddha must possess the five Jñánas or divine wisdom called
 - (1.) Chhoki-vyiñ-ki-yeśe.
 - (2.) Melon-ta-bui-yese.
 - (3.) Nambar Ned-ki-yeśe.
 - (4.) Sosor-togpai-yeśe.(5.) Gya-wa-dupai-yeśe.
- These five Jüanas being in themselves abstractions or vacuity cannot be active unless they are impersonated. They are therefore represented by
 - (2.) the five Pancha Jati Buddhas or Dhyani Buddhas, raimed respectively:
 - (1.) Akshobhya; (3.) Ratna Sambhava; (5.) Amogha Siddha.
 - (2.) Vairochana; (4.) Amitábha;

("bLa-na med-pa-hi theg-pa-ni, gDoñ-ma-hi-mgonpo chhos-sku Kun-tu-bSsañ-po lhun-grub loñs-spyad rdjogs-pahi-skur béhañs pa-sa-dag-sa-la-gnas-pa-hi gdul-pya-la rtsol-med lhun-grub tu rgya-chhañ-Phyags-lhuñ-dañ-bral-var-dus-béhir-dus-med-du-ston par-byed-chiñ.")

Numberless precepts and instructions, wide enough to bear comparison with the sky, were delivered, out of which a few were brought to Jambu dvípa by Gah-rab Dorje, S'rí-Siddha Mána-pura, Vimida, and Padma Sambhava. These Vidyádharas who had obtained perfection clearly elucidated the different theories of Ninma religion. There are nine classes of Ninma Lamas:—

Gyal-wa-goñ³⁵ are the Buddhas, such as S'ákya Simha, Kuntu-Ssañ-po, Dorje Semba, Amitábha.

Rig-dsin³⁶ are the learned saints that from their infancy cultivated their faculties, and grew learned by their own industry and assiduity. Afterwards they were inspired by Yese Khahdoma or the fairies of Jearning,³⁷ Padma Sambhava, S'rí Simha, Mánapura, &c. and other Bodhisattvas.

Gan-sag-ñan³⁸ or the uninspired saints who carefully preserved the secrecy of their mysticism.

Kah-bab-lun-tan³⁹ are the Lamas who obtained divine inspiration according to former predictions in dreams, and therefore did not consult any teacher as usual.

Le-tho-ter are the Lamas who, accidentally discovering some hidden scriptural treasures, became learned without any help from teachers or anybody else.

Monlam-tan-gya41 are the Lamas who by dint of their prayers obtained sacred light.

(3.) The five Dhyani Buddhas being the personneations of the nive manas or divine perfections of Buddhahood are ideal personages. They were never born like Sákya Muni, as understood by many scholars of Buddhism.

When it is said that such and such a Luma or Sramma was the incarnation of such and such a Buddha, it is meant that he acquired an enumation of a portion of divine perfection so personified. Therefore every Buddha is a combination of five Divine perfections or live Dhyani Buddhas; for instance, the Tasi Lama is an incarnation of Amitabha, or the 4th Dhyani Buddha.

- 3 rGyal-va-dGons.
- 36 Rig-hdsin-brdah.
- 37 These are like the nine Muses of the ancients.
- 38 Gan-Ssag sÑan,
- 39 6Kah-babs. •
- 40 Las-hkhro-gter.
- 41 sMonlam-gtun rgya.

These six are the higher order of Lamas; besides these, there are three which are of a practical nature. They are called Rin or distant order, . Ne or nearer order, and Ssabmo or deeper order:—

- Rin Kahma.
 Ne-terma.
 Ssab-mo-dag-nan.
 The Kahma are subdivided into three classes:
- 1. Gyu-thul. 2. Dupai-do. 3. Sem chhog.

Kahma-Gyuthul.

This class spread all over U'-Tsan and Kham, being first founded by the Indian Pandit Vimala Mitra, who handed it down to his pupil Rin-chhen Chhog. Dophun Lama was one of the chief leaders of this sect. One of his pupils carried it to Kham, and another towards Dan-bag north of Lhasa and upper Tsan, called Manar, and upper Laddak. Again a third pupil of Dophun Lama, named Kah-dampa, erected a monastery on a place which was of the shape of the letter n ka at the foot of the Bombar mountains on the Di-chhu, the great river of Kham Dirgi, in consequence of which his followers were called Ka-thogpa Lamas.

Dupai-do.

This dogmatic sect has only two true scriptural volumes, Múla Tantra or Kundu-rigpai-do, and Vyákhyá-Tantra or Dogoñpa Dupa. The Indian Pandit Dána-rakshita first taught them to the two Nepálí Pandits named Dharma Bodhi and Basu-dhara, King Ru-chhe tsan of Brusha (Dusha) country translated them into the Dusha vernacular and spread them to the country of Thogar, upper Baetria and the Pamir.

Sem-chhog.

This sect was taught by Roô-sem-Lochava who was believed to have been an incarnation of Pandit Káláchárya of India. He was a profound scholar of Buddhism; being eminently versed in all the branches of sacred literature, he was unrivalled for learning in his age. There are eight ceremonies prescribed to this sect:—Jampal-ku, Padma-sruô, Thugma-du-tsi, Yontan, and Phur-pa-thin-le, the five series of ceremonies, by which birth in this world can be avoided; and Mamo-botaô, Mod-pa-dag-ôag and Jig-tan chhod-teô for worldly good, consisting purely in propitiating demons. Of the first five ceremonies, those of Tam-den and Phurpa were instituted by Padma Sambhava who induced king Thi-sroô to invoke the former and his Queen to propitiate the latter. Tamden (in Sanskrit Hayagríva) is a Tantrik god of wrathful temper, who vanquishes the demons. Phurpa is another deity who has a human head, and a body which is of the shape of a pin, standing on its apex. They are generally selected by Niôma Lamas as their tutelary deities.

The Tantrik ceremony of the worship of Jampal-ku and his attendants was instituted by Pandit S'ánti-garbha. This is the mystic representation of Manju-śri, who here loses all his amiable, benign and wise character, and is made to assume a very terrible and hideous shape, with several heads, and clasping a woman obscenely in his arms.

The Tantrik ceremony of Yan-dag was introduced by a Tantrik sage named Hunkara, and that of Du-tsi by Vimala Mitra. The propitiating of Mamo, Modpa-dag, Jigta-chhonten and other local demons was intended by Padma Sambhava for the protection of the country, as they were bound by a solemn promise to contribute to the service of the world.

THE ORIGIN OF TERMA-WORKS.

With a view to preserve the sacred writs that they might not be spoiled by water or other agencies, Padma Sambhava and other illustrious sages, for the use and disciplining of future generations, concealed them under rocks. By their divine power they commended those hidden treasures to the care of the vanquished demons who were now made guardians of the land and of Dharma, and prayed that they should be discovered only by the pious and fortunate. They specified the time, name, race and signs of the discoverers in the preface of the books concealed, also, in mystic characters and language, where and when they might be known, on rocks and in other books. Such treasures as were brought to light by men thus specified, were called Ter-chho or hidden treasures. are accounts of the discovery of such sacred treasures taking place in ancient India. The uninformed only may hold that with the exception of the Ninma schools no other religious sects possess "hidden treasures:" for many illustrious Lamas of other sects, actuated by the same motives as Padma Sambhava, had also hid volumes of their respective creeds. · were also instances of many impostors, who composed works with foul doctrines, and, to attach importance to them, hid them under hollows of rocks and old trees, and after the lapse of a few years, themselves brought them out to deceive the unwary and credulous.

The legendary biography of Padma Sambhava called Than-yig is the chief work from which many hints about the hidden religious works were drawn out by Sangye-Lama, Da-chan and others which led to many valuable discoveries. Similar discoveries were made by other writers, about

⁴² Formerly in Tibet, as now in Sikkim, people used to kill animals to appease the wrath of evil spirits who were supposed to spread plagues and ride men or women. They were a terror to the people. Padma Sambhava abolished the system of animal sacrifice for which he substituted meal rice and cake sacrifices called *Torma*. This is e origin of Buddhist worship with flour cakes now so common in the Himálayan countries and Tibet.

whom no mention was made in any of the ancient predictions. The greatest number of discoveries were made during the reign of King Wande who at one time invited many of the discoverers to one place and examined their respective pretensions. The discoverers of hidden scriptures were not required to take lessons in theology from any superior or spiritual guide. The mere discovery of the books obtained for them immunity from pupilage. Among those who acquired celebrity by such means, Nimai-hodsser of Gyal-tse and Guru Chhoikyi-Wan-chhyug were the most eminent. They were the arbitrators of the claims of the discoverers. Non-sebar was a zealous Lama who discovered many volumes of hidden scriptures and established one hundred and eight religious institutions for the discoverers, of which the one at Ta-than was well known. Among his discoveries were four medical works which were a great boon to the country, by reason of their diminishing human misery through their healing efficacy.

SSAB-MO-DAG NAN.

There were some Lamas who rose high in clerical dignity in this order. Some of them are said to have seen the face of the Supreme god who taught them religion. This class is common to other Buddhist schools of Tibet, but it obtained great celebrity in the Ninmapa school.

Of the Anuttara system of the Ninmapa, the Boog-chhenpa sect is by far the most important and philosophical. In fact it is the chief of the surviving sects of the once most flourishing school of Tibet and Nepal. It is well known by the name of Dsog-chhenpa Lana-me-pai gyu. Atiyoga is its distinctive dogma. It has three divisions, Semde, Londe and Mannag.

There are eighteen volumes of SEMDE scriptures out of which five are attributed to Vairochana and thirteen to Vimala Mitra. The Lo'ADE scriptures, altogether niue in number, were by Vairochana and Pan-The Tibetan Lamas Dharma-boti of Jé and Dharma mipham-gonpo. Senha were the most distinguished among the teachers of this theory. NIN-THIG or MAN-NAG-de is the most metaphysical of the three. It was first taught by Vimala Mitra to king Thi-sron and to Tendsin-ssan-po of Myan. The latter founded the monastery of Ui-rushva where he concealed many of his works. At his death he left hints respecting his works to Brom-rinchhen-bar. Buddha Vajra Dhara first delivered this theory to the Indian Pandit Galirab dorje (Ananda Vajra) who left it to his pupil S'ri Simha from whom Padma Sambhava obtained it.

V.—THE LIVES OF THE PANCHHEN-RINPOCHHES OR TASI LAMAS.

(With 13 Plates.)

PART I. THE INDIAN INCARNATIONS.1

T.

SUBHU'TI, THE STHAVIRA.

Subliciti was born in the city of Sravasti of a wealthy and accomplished Brahmana father, named Bhuti. In his former birth, he is said to have been a Nága from which he transmigrated to man. In his youth he acquired great proficiency in the six Brahmanical Acts (Charya) and the several sciences. Following the inclinations of his former life, he resided in sandel-wood forests which were filled with innumerable serpents, whence he was conducted before Buddha² by a truth-observing god ³ He was ordained a rejest by Buddha's spiritual power. By his knowledge of the Dharma S'astras, he suppressed sins and thereby obtained the rank of an Arhat. When, by his fore-knowledge, he saw that in his former life he had been a Nága, his heart became greatly grieved. He, therefore, taught morality to 500 Nágas and 500 eagles, who fed on the former, by converting them to the Bauddha faith. Buddha also had remarked that "among the galaxy, of the learned, Subhúti shines like Venus (the Morning Star)." When Buddha delivered the Prajña-Páramitá on the top of Gridhrakúta Parvata, Subhúti served him as chief catechist (the inquirer as well as the solver of doubts by reference to Buddha).

Although, outwardly a man, yet by these means he obtained the Bodhisattva perfection of the Maháyána and became one of the principal disciples of Buddha Sákya Sinha.

II.

Manjuškí Kírti.

Manjuśri Kirti was born in the opulent city of Sambhala in the north, of royal parents. His father, king Deva-Indra, was said to have been the mearnation of the Bodhisattva Súnyagarbha. His mother's name was Kauśiki. Six hundred and seventy-four years after the death of Buddha,

- ¹⁶Obtained from the works of the Indian Pandits who laboured in Tibet.
- ² S'ákya Simha.
- 3 A Buddhist god, is a Bodhisattva or Buddha. Such a god is not an ordinary god.
- 4 Buddha said, "lot him become pricst" and he became a pricst. His hair and beard were shaven miraculously, and a consecrated mendicant raiment was thrown over his person.
 - ⁶ He reconciled these two hostile races to each other.

according to Buton, in the year 159 B. C., Manjusrí Kírti ascended the throne of Sambhala. His sovereignty extended over hundreds of petty princes and a hundred thousand cities. During his youth he acquired great proficiency in arts, sciences and magic. It is recorded that within his kingdom there lived 300,510 followers of the heretical doctrine of the Mlechhas.7 Among these, there were many sages whose religion consisted in the worship of the vehicle of the sun (Nimai S'inta). Manjuśri Kirti banished the whole infidel population from his dominions, but afterwards, on their embracing the sacred pitakas, he listened to their humble prayer to be permitted to return to their former homes. For the welfare of all living beings and especially of the people of S'ambhala, he explained the At last in the year 59 B. C., bequeathing his throne to Kálachakra system. his son, Pundaríka, he passed away from the world of sufferings, and entered the Sambhoga-káya of Buddhahood.

III.

LEG-DAN JYAD.

This great teacher was born of a Kshatriya family in Eastern India to the cast of Magadha. Being possessed of great natural talents, he very early learnt the principal systems of the Buddhist schools, promulgated by Nágárjuna and other Indian saints, and by his great knowledge of sacred literature became prominent among the learned. He was ordained a priest by Nágárjuna and wrote a commentary on the Múla Prajña of Nágárjuna and named it Prajña dípa. He reduced Nágárjuna's reflections into Svatantra and thereby founded the second schismatical sect of the Mádhyamika school, called Mádhyamika Svatantra. He also found fault with Buddha Pála's commentary or tiká on the Múla Prajñá. arose many followers of this great teacher, who greatly extended the Sva-. tantra school.

IV. Abhayakara Gupta.

Abhayakara Gupta was born in the middle of the 9th century after Christ in Eastern India near the city of Gaur.8 When he grew up to

- 6 Buddha died 2713 years ago or 833 B. C. according to the Gelugpa Chronology, called the Ka-tan system. According to the Vaidúrya karpo of Desi sangye Gya-mtsho, followed by A. Csoma de-Korosi, the date differs by forty years. I have followed the more correct system of the Amdoan Chronologists and, in some places, Buton.
- 7 These were distinct from the Brahmans, for a Brahmana is invariably called a Mutogpa which is the same as Tirthika. He is here called a Lalo Mutegpa. Lalo means a Mlechha or Yavana.
 - 8 Probably the eastern districts of Magadha.

youth, he went to the central country of Magadha, where he learned the • five sciences and became well known as a pandit. It was here that he entered the priesthood. During his time there reigned in Magadha king Ráma Pála, in whose palace he was appointed to conduct the religious ceremonies. By his modesty and liberal accomplishments he greatly pleased the monarch. During the first two watches of the day he used to write Sastras. In the third watch he used to explain Dharma. Up to midnight, sitting in the Himavana cemetery, he used to propitiate his gods, and, during the latter part of the night, to take rest and sleep. One morning a Dákiuí disguised in a girl's habit, approached him with presents of meat and wine. Abhayakara, a man of stern morality, did not pay any attention to her, and the woman soon disappeared, and no one knew where she had gone. Afterwards he became anxious in his mind as to who and what she might have been, and searched for her in every direction, but without success. Penitent, he now confessed his mistake, when the •selfsame girl once more made her appearance. He asked forgiveness and prayed to be endowed with foreknowledge, whereupon the divine girl, now resplencent in angelic beauty, thus addressed him: "Abhayakara! as in your former birth you were wanting in the faculty of discrimination, so will you continue to be during this life also; but as you have confessed your error, you will obtain foreknowledge during the interval between your death and re-birth. As a step towards its acquirement you must write many works on the Dharma S'astras." After drawing his attention to the practice of constructing Mandalas (in Tibet Kyilkhor) or the ritualistic circular figures of the Tantriks, she disappeared. Following the advice of this Khahdoma, he composed several commentaries, 10 besides criticisms on Once he visited the city of Chara Simha, ruled by a other commentators. . Chandála king, who, a believer in the foulest sort of heresy, was preparing to make one hundred human sacrifices to his horrid god. compassion for the sufferings of these unfortunate men who were bound to the sacrificial pole, he prayed to god for 11 their deliverance. All on a sudden a hideous Koluber Nága coiling round his body, extended its hood This dreadful sight so terrified the Chandála king that. over his head.

⁹ Fairy or in Sanskrit Dákiní.

^{10 (1)} Then-wa-korsum.

⁽²⁾ Commentary on Khajor.

^{(3) • &}quot; Man-Nag.

^{(4) &}quot;Nema.

⁽⁵⁾ Sanye-thod-pai-nam-shé-mi-jigpa.

¹¹ The Buddhist triad or Ratna Traya. Before the Tibetans accepted Buddhism, they seem to have believed in the existence of God whom they called Kon-Chhog or the chief of the rarities or rare Being.

at the request of Abhayakara, he at once set the victims free. reign of Ráma Pála, under the leadership of Abhayakara, the sacred religion of Buddha received a fresh impulse. There were three thousand monks at the Vikramasilá Vihára, and one thousand at Vajrásana (Buddha Gaya). At great religious festivals and sacrificial occasions more than 5,000 monks generally assembled. Out of the one thousand monks of Vajrásana, 40 of the Maháyána and 200 śrávakas who were resident members of the monastery, received their food from the king's store. The Srávakas were so numerous in every place, that at times of religious prayer-gatherings their number generally exceeded 10,000. At the monastery of Otanta Puri there were 1,000 monks, including the members of the Mahayana and the S'ravaka Over the former Abhayakara presided. The S'rávakas also venerated him for his great knowledge and practice of discipline (vinaya). He wrote numerous works on Buddhism, several of which are said to be extant even to the present day. He was succeeded in the High-priestship by Ratnákara S'ánti. King Ráma Pála after a successful reign of 40 years abdicated the throne in favour of his son Aksha Pála. Abhayakara died before the abdication and Rama Pala departed this life three years after it.

In the city of Sukhávatí there were many hunger-stricken beggars whose sufferings Abhayakara allayed by giving them food and drink from his mendicant platter, which was miraculously supplied from heaven. During his residence in the Vihára of Vikramasilá, under the protection of the son of king S'ubhaśri of Eastern India,12 the Turushka war13 took place. In this war Abhayakara played an important part.14 Afterwards he cured many poisonous snake-bites and arrested numerous bandits and robbers by the spell of his mantras. He achieved many wonders, the last of which was the bringing to life a dead child in the great cemetery of Himavana.

PART IL THE SIX TIBETAN INCARNATIONS 15 (obtained from biographies).

KHUG-PA-LHAS-TSI.
This great Lochava¹⁶ was born at Tá-nag-phu a town of Tsañ. Following the inclinations of his former life which he retained in this

12 Eastern districts of Magadha.

- 13 He invoked the Dharmapálas (the spiritual protectors of the world) by making offerings and oblations. By their aid he converted his cornflour sacrifices into eagles which turned out the Mlechha intruders from India.
 - 14 The invasion of the earlier Mohammadans under the Kaliphs probably.
- 16 These Lamas did not possess any royal dignities. They may, therefore, be called simply l'anchhen, while the title Panchhen Rinpochhé may be reserved for the later princely Lamas.
- 16 The Tibetan translators of Sanskrit Buddhist scriptures were called Lochavas or Lo-tsa-va. The title Pandit is applied to an Indian translator or learned man or sage.

life also, he learned the sacred scriptures from Thog-mi Lochava and others. He went to India where he served 72 religious teachers some of whom were most noted. He also learnt the sútras and the mantras, more particularly the system of Tantrik ritualism called Guhya Samája (Sañwa-du-pa). By these means he earned for himself the name of an eminent scholar. After his return to Tibet he became a saint. As he had the power of seeing the celestial mansion of the thirty-two mystical gods, he was called Shal-ssig-pa or the "god-seeing recluse." He promulgated the Guhya Samája system of Tantrikism in Tibet. He had a great many pupils of whom four were well versed in the Mátri-Tantra and Upadeśa. Having done his utmost to further the cause of holy religion and the good of living beings, he passed away from the world in righteousness and piety.

VI.

SAKYA PANDITA KUNGAH-GYAL-TSHAN.17

This eminent scholar was born at Sakya in the year 1182 A. D. of the noble family of Sakya Jam-yan-gon. His father's name was Pal-chhenhod-pa and that of his mother Ni-thi-tsam, and they gave him the name of Paldan-Ton-dub. During his boyhood he learnt the Sanskrit, Lanja, Wartu (the language of Bactria and Kafirstan probably) and Du-sha languages. He was admitted into the holy order by the venerable Tag-pa-gyal-tshan who gave him the religious name of Kungah-gyal-tshan. From him he obtained instructions in the Sútras and Tantras. Other Pandits taught him other branches of science and sacred literature. By his great proficiency in the five great sciences, namely the mechanical arts, medicine, grammar, dialectics and sacred literature, as well as in the minor sciences of rhetoric, synonimics, poetry, dancing and astrology, in short, almost all the sciences, and chiefly by his studying and translating the theological works of the orthodox and the heterodox schools, he acquired the name of Sakya Pandita. He obtained a world-wide celebrity in India, China, Mongolia and Tibet. At the age of twenty-seven he went to the great Kashmirian Pandit S'ákya Srí, by whom he was ordained a priest and instructed in the sútras and mantras. On the •return journey he visited Kyi-ron where he entered into disputation with a Brahmanical S'ástri, called Samkara dhvaja(?), and defeated him by his logic and quoting of authorities. The S'astri who had staked his life, now fled by means of his magical powers towards the sky, but Sakya Pandita by the charms of his Mantra Vidyá brought him down tied, and subsequently converted him to the orthodox faith and obliged him to promise to take the sacred vows of priesthood. Desiring to shew the Tibetans the curious and peculiar religious dress of the Brahmanical priests of India he brought the

¹⁷ In Sanskrit Ananda Dhyaia.

¹⁸ Kiron in Nepal.

S'ástrí to Tibet in his Brahmanical dress and signs,—an act which gave great umbrage to the twelve demigods and demons who are the sworn guardians' of Tibet. They killed 10 the S'astri by making him vomit blood and tied his head to the pillar of the great temple of the Sakya monastery, which After this, Sakya Pandita received an invitation from the Emperor of Hor (Mongolia) whose dominion extends to the north. He was told by his former teacher Tag-pa-gyal-tshan20 that there lived in Hor21 a race of men who differed greatly in language from the Tibetans, and who wore hawk-like hats, and shoes resembling the snout of pigs. teacher advised him not to harbour any doubts or fears about the people in his mind, but to go straight to that country to further the cause of religion and the well-being of living beings, in accordance with the prophecies of old. At the age of thirty-three22 he started from Sakya for Hor, and after a tedious and protracted journey of three years, reached the court of Goyugan the Emperor of the Tartars. He instructed the Emperor in religion and frequently discoursed on religion with him. Thus the barbarians who disbelieved in the sacred tenets of Buddhism were converted by him. The Mahayana system was introduced there. • •

The Nága²³ princes being pacified by the beneficial influence of the Buddhist religion, there was plenty of rain and water. Maladies of men and murrain were prevented from raging in the country. In Hor, the people lived in plenty and reared much cattle. Buddhism was made as powerful as the sun in dispelling darkness. In the city of Gyu-ma, at the age of seventy, in the year 1252 A. D., in the month of September, during the middle watch of the day, he quitted this mortal coil and entered the mansion of purity, solemnly escorted by a procession of fairies (dákinís).

VII. • • Yun ton-dorje.

Yun ton-dorje was born at Gorma,²⁴ a place of considerable trade near Sha-lu in the province of Tsan, in the year 1284 A.D., in the family of a

- 19 The S'astri died of vomiting blood, probably caused by the intensity of the cold and the dryness and rarity of the air. All sorts of diseases are attributed to the wrath of evil spirits in Tibet.
- 20 It is not clear whether Sonam-tso and Tagpa gyal-tshan were one and the same person.
 - 21 Tartary or Hor includes Turkistan, Mongolia, and Manchu.
- ²²•Illustrious Lamas cannot travel so fast as ordinary travellers do: At every stage Sakya Pandita received invitations from the neighbouring princes and chiefs, which caused much delay.
- ²³ The Naga princes are believed by all the Buddhists to have great power over the distribution of water and the occurrence of plagues and cattle diseases.
- ²⁴ I call this place Korma; although the 3rd letter of the Tibetan alphabet is equivalent to Sanskrit g, yet it is pronounced as k by the Tibetans.

Tantrik priest²⁵ of the race of Lan. In his youth, he received instruction in *the mystic Ninma system from a learned Lama named Dub-ten-S'ákya Phel. From his seventeenth year he received instruction from many other Lamas²⁶ of the Ninma school. Becoming a powerful charmer, he subdued the eight demigods and genii of the spiritual world. At the request of the Emperor Goyugan he visited China. Here he was engaged in conducting the religious services and ceremonies, by which means and more particularly by his moral merits he showed the path of spiritual liberation to others. · Afterwards he returned to Tibet where he performed many acts of virtue. Being earnestly pressed by his mother, he took a wife and at the age of twentyeight got a son. At the age of twenty-nine, seeing that worldly existence was illusive, he broke off the bondage and went before the teacher Tag-pashon-nu by whom he was ordained a priest and given the name of Dorje-pal. He also heard sermons on Buddhism from Ranjun dorje, Wuton-shag Khanpo-Yese, and others. He established many religious institutions, such ·as Phonpo-ri-vo-chhe, Garmo-chhojun, Tasi-jon-kha, Chho-din, and Taggya-dorje-phodan, 27 and wrote many books on the ancient and modern schools of Buddhism, called Ninma and Sarnta respectively. Panchhen and others were his pupils. At the palace of Tag-gya dorje, in the ninety-second year of his ago, in the year 1376, he entered the mansion of rest and peace.

VIII.

KHA-DUB-GELEG-PAL-SSAN.

This illustrious scholar was born in the year 1385 A. D. at Dag-shuñ. His father's name was Kungch Taśi, and that of his mother Pudongyalmo.

He took the sacred vows of priesthood from the learned sage Senge-gyal-tshan and received the religious name of Geleg-pal-ssan. He obtained the title of Master of Vidyá by studying logic and sacred literature at the monastic colleges of Sakya and Namrin. In the 16th year of his age he commenced a controversy with the celebrated Pudon Panchhen which resulted in the defeat of the latter. From this time Geleg-pal-ssan became well known for his learning. He also learned many Sútras and Mantras from Jo-tsun-Rendah and other learned Lamas. At the age of eighteen he visited the great Reformer Lo-ssan-Tag-pa, 28 from whom he heard many discourses on the vast and profound teachings of Buddha. On one

²⁵ Tantrik priests are generally married.

Netan, S'ákya Senge, Taton-dsijig, S'erab Bum and Chhokyon Bum.

²⁷ Phodañ means a palace.

²⁸ Tson Khapa, the great reformer of Tibet.

occasion Tson khapa had remarked of Geleg-pal-ssan that he (the young and intelligent novice) would one day prove a great promoter of Buddliam. From the twenty-second year of his age for a period of thirteen years he studied under the great Reformer and mastered the Sútras and the Mantras. He read the excellent and most learned aphorisms, and embraced the reformed doctrines of Tson khapa with unbounded faith. He was invited by Rabtan Kunssan, King of Gyal-tse,29 to hold a disputation with the venerable The controversy, however, did not take place on Chho-je-Rin-Chhen. account of the latter withdrawing from the contest. Aided by the patronage of Rabtan he succeeded in founding the great monastery of Gyal-tse, which with its eighteen Tvasan (schools) still exists. At the age of forty-six he was exalted to the golden throne of Gahdan vacated by the death of the immediate successor of Tsonkhapa. He met with great success in extending the Gelugpa system and thus promoting the work of reformation. In the lifty-fourth year of his age, in the year 1439 A. D., he passed away from mortal existence, to rest in the mansion of purity.

IX.

SONAM-CHHO KYI"LANPO.

This scholar was born in the year 1439 A D. of humble parentage on the boundary of Tsan-ron. His complexion during childhood being very pale, his parents used to call him Pahu (calf). When he grew up he was taken to the presence of Gahdan Thipa (the great abbot of the Gahdan monastery) and other professors of religion. When the abbot demanded his name, he said that it was Pahu. The abbot smilingly said, "from this day your name will be Sonam-chhyog-kyi-Lánpo (the bull of Fortune) as one day you will grow to be a Lán or bull". He then admitted him into his monastery. At Gahdan, Sonam learnt the different branches of Buddhism, such as Abhisheka, Vyákarana, Sútra, Tantra, Meditation, Criticism and He then returned to Tsan where he got many pupils. By explaining to them the Dharma S'astras he obtained the title of "the Lamp of religion." Consulting his tutelary deities he came to know that he would be required to construct a bell-metal image of Buddha full one cubit high. He constructed many images and also built the Udin Gonpa. Convinced that moral discipline and purity of conduct are the basis of all religion, he enforced the greatest strictness in the behaviour of his pupils. In the latter part of his life, he sent sixteen of his pupils to Tasi-lhanpo and Gephel monasteries. With a view to accomplish the object of his life he retired into solitude, where, free from the confusion and clamour

²⁹ Vulgarly called Gyan-tse. At this time Tibet was ruled by many petty kings most of whom were called Dharma Rájas.

of monasteries, from inattention and idleness, and all anxieties of life, he could concentrate his attention on meditation and study. By his great erudition, application, and reflection he composed many elegant aphorisms and S'ástras. His tutelary deities granted him several interviews. Having obtained boundless Abhijñána he could find out supernatural secrets. At the age of sixty-six, in the year 1505 A. D., he quietly passed away from this world of pain and sorrow.

X.

GYAL-WA TON-DUB.

This great scholar was born in the year 1505 A. D. at Lha-khu-phupen-sa situated on the north bank of the great river Tsanpo, near the famous monastery of Chamalin, in the district of Da-gya in west Tsan. His father Sonam Dorje, and mother Jomkyi belonged to the family in which some of his illustrious predecessors were born. No sooner was the child born than it manifested its compassion for the misery of all unborn and migrating living beings, by uttering the six mystic syllables "Om-mani-padme-hum," at which uncommon occurrence the inmates of the house. with wonder thinking that the infant must be some saint or divine personage, gave it the name Gonpo-kyab. From his childhood, Gonpo-kyab had been fond of solitude. He is said to have seen the faces of Buddha and Tson khapa, from whose hands he received benediction. When only eight years old, he saw in a vision, that, dressed in a white satin tunic and adorned with precious gems, he sat with a bell and a dorje in his hand on the disc of the full moon which rose refulgent from the top of the Segri mountain, and that the sound of the ringing of the bell filled the world. At the age of eleven he became a pupil of Je Tag-pa Ton-dub, abbot of Lha-tse monastery, from whom he received the vows of priesthood and the religious name of Lo-ssan Ton-dub. He also heard sermons on Kálachakra, Bhairava, and the Bodhisattva Marga. He received instruc-· tions in the S'utras, Mantras and the system of mysticism called Guhya-Thereafter coming to Tasi-lhunpo he became a pupil of the samája. abbot Lo-ssan she-Nen in logic, but soon becoming disgusted with his subtle but triffing and useless system he gave up his connection with his teacher. At the age of seventeen he became a pupil of the sage Chhokyi Dorje and fully mastered the volume of precepts called Gahdan-Nen-gyud. Afterwards returning to Tsan he resided at the temple of Pamachen near the Here his teacher the sage shewed him the volume Panám-Chomolha-ri.30

³⁰ The Chomolhari mountain, from which the river Panam or Pena nyan chhu takes it rise and, flowing by Gyan-tso and Panamjon, empties itself in the Tsanpo near Shiga-tse.

of illusive mysticism. Lo-ssan composed four volumes of Nen-gyud, (pleasing Tantras). During his residence at the castle of Ta-gya-dorg he acquainted himself with the terminology and signification of the classical writings both in the melodious Sanskrit and the insipid Tibetan. In this manner when his life and sainthood were uniformly flowing onward, at the age of sixty-five in the year 1570 he passed away from mundant suffering.

GEDUNDUB, 31 THE FOUNDER OF THE MONASTERY OF TASI-LHUNPO. (One of the Grand Lamas of Lhasa.)

This great Lama was born in the year 1391 A. D., at a place called Gun-ru in the Dok-pa³² country between Sakya and Tasi-lhunpo. His mother's name was Jomo-namkye, and his father's Gonpo-dorie. They gave him the name of Romá Dorje. Unlike other children, he was very handsome and of an amiable and pleasing disposition. When a child he used to collect around him as number of children of his age, and talk to them gravely. as if he were their religious teacher. His sports consisted only in anaking images of Buddhas, erecting chhorten, shrines, altars and viháras. command his playmate's used to raise stone piles as if to repair the school walls. He seldom engaged in such sports as other children delighted in. At the age of seven he entered the Narthan monastery, where he prosecuted his studies up to the lifteenth year of his age. Within this period he learnt the Tibetan, Hor (Tartar), Chinese, Wartu and Lanja33 (ancient Buddhist Sanskrit) languages. In his fifteenth year he was admitted into the holy order by Dubpa-S'erab, abbot of Narthan, and given the name of Gedundub-pal. He now acquired great proficiency in grammar, polite learning, poetry, arithmetic and other sciences, and also became well acquainted with the Sútras and Tantras. At the age of twenty he took the vows of priesthood at the hands of the same abbot, and became famed for his strict observance of vinaya or moral discipline. By his perseverance and assiduity he became an attentive śrávaka, a powerful thinker, affil an excellent meditator. Unmindful of his personal convenience and temporal aggrandisement," and always thoughtful of furthering the cause of religion and the well-being of living beings, he went at the age of twenty-five to the province of U' to see the great reformer Tsong khapa, from whom he received much religious instruction, and who was greatly pleased Gedun-dub also received religious instruction from with his conduct the two great Buddhist scholars Semba-chhenpo Kun-ssan and the venera-

³¹ The title of Gyal-wa-Rin-po-chhe was then not applied to the grand Lamas of Lhasa. They held the position of high priests only.

³² The mountainous portions of Tibet, are inhabited by the shepherds and yakherds who are called Dokpa.

²³ Ranja of the Nepalese.

Being well acquainted with theology and meditative ble S'erab-senge. science he performed many religious ceremonies and observances for the good of all living beings. At the age of thirty-six he returned to the Tsang province where his reputation as a great scholar in theology, disputation and sacred literature was unrivalled. At the age of forty-three he constructed an exquisitely fine image of Buddha Maitreya in the vihára of Khudensá. At the age of fifty-six he was directed in a vision, by Paldan-Lhamo (the goddess S'rí Deví), to establish a religious institution. Accordingly he founded the great monastery of Tasi-lhunpo and furnished it richly with images and books,—an act which greatly extended the Buddhist faith. In the latter part of his life, while labouring under pressure of spiritual business, he succeeded in constructing several thousands of images of Buddha, Maitreya, Tárá, and the Bodhisattvas, besides working a gigantic piece of tapestry. His reverence for the congregation and devotion to the Triad was immense. . He wrote five large volumes of commentaries on the Sútras and Mantras. He is said to have held communion with his tutelary deities, such as Bhairava, Tárá, Sarasvati, Manju-Ghosha and S'rí Deví, from whom he occasionally received prophecies. The purity of his morals made him adored by gods and men. At the age of eighty-four, in the year 1478 A.D., on the morning of the 12th month le was delivered from mundane existence. Amidst showers of flowers and music of cymbals and drums he was · conducted before Maitreya the regent of Sukhávatí, the paradise of the Buddhists.

·XI.

Pan-chien Lo-ssan-Chiio-kyi gyal-tshan.84

The important town of Lhen, containing 600 families, is situated on the confines of Tsañ-roñ. It was in the house of a wealthy noble of this town, where formerly many illustrious Lamas were born, that in the year 1569 A. D., Chho-kyi Gyal-tshan was born. His father's name was Pon-tshañ-tsheriñ Paljor and that of his mother Tso-chan. The Abbot Tshem-ta named him Chho-gyal paldan-ssañpo. Even in his childhood he is said to have given many proofs of his wonderful memory: while only three years old he was found able to recite the Manju-S'rī nama nidhi. At the age of thirteen he was initiated into the holy order by Kha-dub-yese and given the name of Chho-kyi Gyal-tshañ. Under the tutorship of this Lama, he learnt the mystical worship called Guhya-samaja. At the age of fourteen he was placed at the head of Weñ-gon monastery. He propitiated Yañ-chen-ma, the goddess of learning, for seven days, at

³⁴ First Pan-chhen Rin-po-chhe.

the end of which he saw her face, and welcomed her by singing seventeen The goddess in return presented him with a cup of geneliks fruits, by virtue of which divine gift, within the course of a month, he learnt by-heart five volumes of Tsonkhapa's precepts. During this period, one night, he saw in a vision the image of Buddha, as high as a mountain, shining with the brightness of myriads of suns, and approaching him to confer benediction. At the age of seventeen he entered the Thosamlin college of Tasi-lhunpo, where he studied psychology and logic, and obtained the high degree of Master of learning. At the age of twenty-two he was ordained priest by Pan-chhen-Yar-phel. In the latter part of the same year, he went to U' to visit the sacred images. Here he saw several happy and auspicious omens. Going to Gahdan he disputed with the learned in argumentative science, and secured for himself a world-wide celebrity. At the age of thirty-one he was raised to the sacerdotal chair of Tasi-lhunpo, during his tenure of which he ably turned the wheel of Dharma to promote the diffusion of the sacred religion. He was the first to introduce the annual prayer-fair at Tasi-lhunpo, executed twenty-three satin embroidered pictures, numerous tapestries, paintings and copper and clay images. He richly furnished the recluses' monasteries with religious necessaries. He ordained afterwards the Dalai Lama Yon-ton Gya-tsho into the priesthood and taught him the Kálachakra ritualism. punishment for their internal dissensions, he employed the monks of. Tasi-lhunpo in creeting three lofty chhorten within the monastery walls. He entertained the monks of Será, Dapuñ and Gahdan several times, distributing gold pieces among them. At the invitation of the Rájá of Gugé he visited upper Tibet. At the age of forty-four he applied to the collected body of monks to be permitted to retire from the abbotship of Tasi-lhunpo, but their carnest entreaties dissuaded him from the resolve. After the death of the Dalai Lama, the Gelugpa church having waned greatly, he was invited to Lhasa where the Synod of the Lamas under the presidentship of the abbots of Será and Dapun appointed him to the pontifical throne of Gandan, which high office he meritoriously filled. During his incumbency there arose a quarrel between the southern Mongolians and the Tibetans, which ended in the invasion of Tibet by Thingirtho, the nomad king of Khokhonur.35 Thinger-tho's armies slew 500 Tibetan soldiers. The armies of Tsan and U' consisting of nearly 100,000 soldiers assembled at the foot of Chagpori in the suburbs of Lhasa. Immense hordes of nomad warriors reinforced Thingir-tho's armies which were thus enabled to besiege the Tibetans and cut off their supplies. Unable to bear the sight of the distress of his countrymen, Chho-kyi Gyaltshan sued for peace and delivered his country from the hands of the enemies by the payment of

a large quantity of gold and silver. At the age of fifty-three he initiated and subsequently ordained to the priesthood the successor incarnate of Youton-Gya-tsho. It was during this period that he deputed Se-chhen-chho-je to the court of Thai-tsun-bogto-khan,36 the first of the Manchu Emperors of China, praying him to assume the protectorship of Tibet. The Emperor gladly accepted the offer and sent him return presents of great value and rarity. Counting from the Emperor Shunchi, his son and successor, all the Emperors adhered to the Gelugpa church. This wise step which was calculated to save Tibet from the hands of the figree and bloodthirsty Mongols, proved a failure; for, a few years after, the warlike Guśri-khan, the son and successor of Thingir-tho invaded Tibet, dethroned all the petty princes of Tibet, of Tsan and U, and brought all its eighteen provinces under his single sway. He greatly admired the vast learning and moral purity of Chho-kyi Gyal-tshan, whom he afterwards appointed his spiritual guide. Chho-kyi Gyal-tshan immediately before his death received an embassy from the Emperor of China which brought him a letter written in gold and many precious and choice presents. It was the noble and generous conqueror Guśri-khan who made a present of the sovereignty of Tibet to the fifth Gyal-wa Lo-ssan Gya-tsho, thenceforth called Dalai Lama.

Besides delivering Tibet from many political vicissitudes and clerical crises, he did a great many acts of social and religious utility. He wrote five volumes of sacred aphorisms, and introduced the Kham-tshan.³⁷ He classified the monks into orders. He received into monkhood more than 50,000 novices, and performed the ceremony of final ordination over nearly 100,000 monks. His charities amounted to 3 lakhs of gold sáńs, or 18 millions of rupees.³⁸ Among his spiritual sons, the 1st and the 2nd Dalai Lamas were the most eminent; and among his lay-pupils, mostly princes and nobles of the country, Guśri-khan was the most renowned. At the age of ninety-three, at 12 A. M., on the 10th of the 2nd lunar month, in the year 1662 A. D., he passed away from this world, after a glorious and most successful career, one of Tibet's most illustrious personages. The Chhyag-Jo³⁹ of Taśi-lhunpo and the rich patrons of religion in Tibet conjointly subscribed 600,000 Rs. (10,000 sans) to erect a gilt copper-roofed tomb over his remains.

XII.

Lo-ssaû Ye-śe-pal-ssaû-po.

This Lama was born of a high and noble family of Thab-gyal in a village of some importance in the province of Tsan. His father's name was

³⁶ The Emperor Shu-chi.

³⁸ A gold san is equal to Rs. 60.

⁸⁷ System of national Hostels.

³⁹ Treasures.

De-chhen-gyalpo and his mother's S'crab-Dolma. Being at once recognized as the incarnation of the late Pan-chhen, he was conducted to Tasilhunpo in great bomp and procession, on the anniversary of the emancipation of Tsonkhapa, on the 25th of the 10th lunar month. He easily learnt to read and write, and soon became versed in rituals. At the age of eight, he visited Lhasa, when, from the Dalai Lama Lo-ssan Gya-tsho, he received the vows of monkhood and the name of Lo-ssan-Yese. After his return to Taśi-lhunpo, he was made the president of the grand prayermeeting called Tshé-chhen. Even in his boyhood he won by his amiable and engaging behaviour the affection and reverence of all men. He heard many of the Dalai Lama's sermons. At the age of twenty he was ordained by Kon-chhog Gyal-tshan. . At the age of thirty-two he sent a congratulatory deputation to Pekin. The Emperor in reply addressed a letter to him inviting him to Pekin, but he begged to be excused for fear of smallpox. At the age of thirty-five he gave the vows of priesthood to the incarnation of the Dalai Lama and named him Lo-ssan Rin, chhen. At the age of forty he ordained him to the priesthood, but this Dalai having died shortly after, an incarnation was discovered who received at his hands the vows and the name of Lo-ssan Kal-ssan. In the year 1713, he received a letter written in gold in three different languages, Tibetan, Mongol and Manchu, from the Emperor of China couched in friendly terms. The Imperial seal-keeper Ja-sag-Lama accompanied the Envoy, carrying with him the Imperial Insignia and a large Thanka or golden seal in which was inscribed the title Pan-chhen Erte-ni.40 The Panchhen-Rinpochhe returned a suitable reply with excellent presents for the Emperor. He subsequently ordained the 3rd Dalai, Kal-ssan Gya-tsho, and the grand Imperial Lafna of Pekin, Chan-kya-Rinpo-Dorie⁴¹, and taught them sacred literature. By the faithful assistance of king Lha-ssañ of Tsañ, Tsheriñ Ton-dub of Jungar and Pese-bá-dur, 42° the exertions of this Panchhen in promoting the cause of human good bore excellent fruits. In the year 1728 the Emperer sent Ali-há Ampan to settle the boundary between U' and Tsan. It was at this time when the kingdom of Tibet was about to fall into the hands of prince Sonam-Topgve, after the abdication of king Miwan-Pholha, that the Imperial Commissioners requested the Panchhen Rinpochhe to accept the sovereignty of all the provinces of Tibet lying between Khambala and Kailasa mountain. The Panchhen declined the offer several times on the plea of old age.

⁴⁰ Er-te-ni is Mongolian, and is equivalent to Rin-po-chhe in Tibetan or Ratna in Sanskrit. Pan is an abbreviation of Pandita, and Chhen means great in Tibetan.

⁴¹ Called Changay Lama by Bogle.

⁴² In Mongolian Bahdur means a warrior or hero. Bahdur is probably the same as the Hindustání Bahádur.

He said that the government of so large a country and its responsibilities were too great for him to undertake, and that he would content himself with his ancient possessions. But the Commissioners insisted on his acceptance, saying the Imperial mandate could not be disobeyed. He, therefore, consulted the then nominal king of Tibet, as to whether his compliance with the Emperor's commands would not clash with his interests. The king who was a pious prince advised him to accept the offer. The Panchhen, therefore, assumed the sovereignty of the whole of Tibet lying to the west of Panám, including the districts of Lha-tse, Phun-tsholin, Namrin, Jonkha, Ki-ron, Nari-kor-sum, and relinquished the possession of Phari, Gyal-tse, Yar-dotsho, and other places to the government of Lhasa. He wrote eighteen volumes of sacred hymns and precepts. The number of monks that received the vows from him was very great. Thus devoting his life to the good of humanity and living beings he departed from this world at the age of seventy-five, on the 5th of the 8th lunar month. A tomb with a gilt copper dome, like that of his predecessor, but somewhat larger, was erected to his memory, at a cost of 12,000 sans or Rs. 720,000.

XIII.

PAN-CHHEN LO-SSAÑ PALDAN-YE-ŚE. 43

This great sovereign Lama was born at Tasi-tse, a village of Shang44 in. Tsan. His father, named Than-Lha, was distinguished for his wisdom, courage and frankness. His mother Jom-kyi was an honest and good natured woman. Previous to his birth there appeared to his father in a vision a golden chhorten, glittering with lustre, and his mother saw in a vision Panchhen Lo-ssan Yese presenting her with a life-reviving vessel and some consecrated pills. There appeared rainbows, refulgent with five variegated hues in all directions, five yellow flowers growing out of a single calyx and corn bearing five pods and three cars. All men were singing and dancing with spontaneous mirth and joy. Amid such auspicious and happy prognostics, at dawn, on Saturday, the 11th of the 11th lunar month, in the year 1737, Panchhen Paldan Ye-se was born. The extreme fairness of his person, and above all his lovely face attracted the notice of all men. At the end of the 2nd month the child lisped Om mani. 45 As he grew up, he was observed to delight at the sight of the monks of Tasilhunpo. Whenever he saw an Achárya (Indian Buddhist) he used to say Bhálá,

⁴³ This is abridged from the Nam-thar, or biography of Paldan-Ye-se, written in Tibetan in two volumes containing 2000 pages.

⁴⁴ Name of a district.

⁴⁵ The sacred Vija of the Buddhist as well as of the Brahmans.

Bhálá46. Sometimes holding the dorje and bell and at other times with joined palms, he used to sit in a pensive mood, as if to read or write. He* was never known to delight in or amuse himself with ordinary and vain sports like other vulgar, boys. When, only three years old, he was found continually engaged in worshipping a bright and handsome image The fame of this wonderful child reached Taśi-lhunpo, when the Don-Ner Lo-ssan Tson-du was assured by many of the reappearance of the soul of the late Panchhen in the person of the said child. Accordingly, he equipped himself with some of the personal properties : of the late Panchhen Rinpochhe, such as the rosary, dorje, and bell, the articles used in consulting gods, mixed with several imitation sets, and arrived at Tasi tse. On being subjected to the ordeal of finding out the real properties, the princely child easily and unerringly picked out all that belonged to the late Panchhen, and moreover called Don-Ner by his name though he had never heard it before. This excellent manner of acquitting himself established beyond doubt the identity of his soul with that. of the late Panchhen. The princely child, now four years old, was therefore brought to Tasi-lhunpo with great pomp and procession. The Dalai Lama Kalssan Gya-tsho gave him the name of Lo-ssan Paldan Ye-se. On this occasion the Emperor of China, most of the Mongolian princes, the Táránátha Lama of Khalkha, the government of Lhasa with its dependent chiefs, and the three great monasteries of Será, Dapuñ and Gahdan sent him innumerable presents of various sorts. About this time a shower of flowers fell from the sky, which glittered with many a rainbow and conical halo of light. The atmosphere was laden with sweet fragrance. On a background of variegated clouds, the shapes of a lion, a tiger, an elephant, a horse and a man under a canopy of radiance, surrounded by innumerable flags, were manifest to the eyes of all. During the sixth year of his age he was carefully instructed in aphorisms and mysticism by his chief spiritual minister Lo-ssan Yon-dsin,47 from whom he received the vows of monkhood when only seven years old. In the 10th lunar month of the same year he took his seat on the chair in the grand worship hall. On this occasion also, the Emperor of China, the Dalai Lama, the king of Tibet Miwan Sonam-tob and the different Mongol princes sent him presents, which amounted to more than 30,000 pieces of horse-hoof shaped silver, 5,000 gold sans, 10,000 pieces of satin, and 20 porters' loads of precious stones, such as turquoises, corals, cat's-eyes,

⁴⁶ In ordinary Hindí meaning "good", "very good".

⁴⁷ His full name is Dorje-dsin-pa, Lo-ssan-sod-pa, yon-dsin. The Vajra-dhara or the holder of the Thunderbolt.

onyx, amber, and pearl: so that Tasi-lhunpo overflowed with riches. • The young Panchhen gave sumptuous dinners to all the monasteries of U and Tsan about 700 in number and distributed alms consisting of silver pieces to all the monks. At the age of eleven he came to Lhasa to visit the Dalai Lama. Although he received instruction in the S'astras from the Dalai, yet he was seated on the right hand side on a throne as high as the Dalai's own. After a short stay at Lhasa he returned to Tsan. At the age of fifteen he again visited Lhasa, heard some of the sermons of the Dalai Lama, made offerings to the two sacred images of Akshobhya and Gautama, entertained the Será, Dapuñ and Gahdan monasteries with tea and soup meal and distributed a great deal of money for charitable purposes. At the age of twenty he visited Lhasa a third time and received ordination to the priesthood from the Dalai Lama Kal-ssan Gya-tsho. This time his great liberality in religious donations and endowments, offerings to the sacred shrines, and alms of a silver san (Rs. 21) to each of the monks of Será, Dapun, Gahdan, Potálá, Radin and various other monasteries, numbering 118 in U and 370 in Tsang, made his name famous far and wide. There were few beggars who did not partake of his bounty. He also spent immense sums of money in administering medicines to the sick. The twenty-first year of the Panchhen's age was inaugurated by the advent to Tasi-lhunpo of Chankya Rinpo-chhe, the Emperor's spiritual guide, the greatest of the Imperial high priests of the celestial Empire, to see the Vicegerent of Buddha in the person of the Panchhen Rinpochhe. He made innumerable kinds of presents among which the following were the principal ones: 6 rosaries of pearls, coral and amber, 20 horse-hoof silver plates, 100 suits of Tartar robes of the very best China satin and numberless scarves. Chankya Rinpochhe stayed at Taśi-lhunpo for several months, and received from the Panchhen lessons in the Sútras and Tantras. In the year 1759 the Ranchhen Rinpochhe sanctified the golden tomb of the late Dalai Lama. whose soul was reported to have appeared in the person of the child. At the special request of the Emperor, he visited Ishasa. On examination he found that the incarnation was unmistakeably genuine, and gave him the name of Lo-ssan Jampal Gya-tsho. After lavishing alme on the various monasteries he returned to Tasi-lhunpo. Three years afterwards he again visited Lhasa to place the young Dalai on the throne of Potálá He commemorated the occasion by giving grand dinners to the temporal and spiritual lards of the country. The amount of gold and silver expended on this occasion could not be estimated. During the return journey to Tasi-lhunpo he visited Gyal-tse the monastery of which place he richly endowed. At Tasi-Ihunpo he administered the vows of monkhood to several thousand novices. At the age of twenty-eight he visited Lhasa and initiated

the young Dalai Lama into the priesthood. In the year 1766 he received a deputation from the Emperor of China, consisting of Asakhan Kwan Ampan, the keeper of the grand seal Nag-wan Paljor, a 3rd grade mandarin Khi-ya-thelen, together with twenty other officials. They brought him the Emperor's letter written on thirteen gold tablets, each an inch thick, 3 inches broad and about 20 inches long. The following are the contents of the letter:

"The commands of the all-powerful Hwan 48 (Emperor) derived of old from heaven, extend over all the world. The four great oceans alone encompass the reign of his excellent laws which are essential for the well-being and happiness of mankind. Throughout all the quarters in all ages, the fame of Hwan's merciful and generous protection is proclaimed: He adores and venerates the sacred creed of the yellow hat of sublime precepts, whose saints, pre-eminently holy in the moral virtues, have toiled according to the canonical rules. Thou, O precious Panchhen! having fully comprehended the teachings of that sacred erred, sittest over a the head of the Dalai Lama. Thy illustrious predecessor has obtained sainthood. Thou, too, auring this sojourn in the world by the observance of discipline and moral rectitude, shouldst obtain sanctity. Till now thou hast grown more and more exalted. By this grant of a golden diploma and seal the all-powerful Hwan respectfully appoints thee to the dignities and offices of thy spiritual ancestors, to be the sovereign spiritual and temporal, of the great province of Tsan. For the propagation of the sacred religion over all the earth, and for the spread of thy bely fame far and wide, thou wilt as of old have a general authority over all Tibet. Vouchsafe the blessing of thy mercy and prayers over us in this central dominion! The 4th day of the 1st winter month, in the 30th year of the reign of the Emperor Chhin-Lun⁴⁹ (of Nam-kyon or celestial protector)."

To this the Panchhen returned a dignified reply. In the year 1770 he was invited to Lhasa to supervise the education of the young Dalai Lama. This time also he lavished his bounties over the monks and the beggars of the country. "In the year 1771 he received an embassy from the Duk-desi (Deba-Rájá) of Bhutan named Shidar (RÁJX) which brought him presents of some value. The Panchhen in return deputed one of his secretaries to Bhutan with a letter of advice. Being informed of the misconduct of the Deba Rájá towards the Ghatika Rájá (Rájá of Cooch Behar) whose territories had been invaded by the Bhutanese and who had himself been led in chains to the capital of Bhutan, the Panchhen sent a messenger to Bhutan urging the immediate release of the captive Rájá. The Deba wrote him to say that he (the Deba) implicitly obeyed the command of the Lama by at

⁴⁸ A Chinese word.

⁴⁹ In English works on China he is called Kyen-lung.

once setting the Rájá at liberty. The receipt of this letter greatly delighted the In the meantime the armies of the Ghatika Rájá had applied for help from the owner of Bangala (Warren Hastings), who having espoused the Ghatika Raja's cause, 50 made certain proposals to the Deba, to which the latter did not agree. This difference gave rise to something like a war between the Lord of Rangala and Deba Shidar. It resulted in disasters being brought upon the Deba and in the occupation of a portion of his territory by the Lord of Bangala. To avert this calamity, Deba Shidar applied for mercy and intervention to this quarter, 51 at which the Panchhen, unable to bear the miseries of a large number of afflicted people, sent a Deputy to the Court of the Lord of Bangala, entreating him to forgive the Deba Rájá his misconduct, to restore him his territories, and to put an end to further hostilities. Pleased with the mild and pacific tone of the letter, the Lord of Bangala at once complied with the Panchhen's requests. Thus by dispelling the causes of rancour and quarrel between the two powers, he established amity and peace, the direct consequence of which was the establishment of an unrestricted commercial intercourse between the different nations.".

With a view to make offerings and oblations to the great Bodhisattva at Dorje-dan, 52 to the sacred cavera of Gayá-gauri, to the great city of Prayága, and the great river Nairanjana (now called Lilájan or Phalgu), he despatched to India Tun-rampa of Don-tse Lo-ssan tsherin,53 and three Lamas together with nine young monks. The three Lamas, being unable to stand the excessive heat of the country, perished on the way. The Tibetan travellers had to encounter many difficulties and fears arising from the immense distance of the journey, the burning heat of the country, the venomous scrpents, the wild and ferocious animals, and more especially from the bands of robbers that infested the country at large; and to crown their troubles, the princes of the frontier states had stationed guards to stop foreign intercourse. Yet, depending on the efficacy of the blessing of their spiritual Lord, 51 they succeeded in accomplishing their object. On declaring that they were the Tasi Lama's priests, sent on pilgrimage, the Rájás of the frontier states did not molest them. On the other hand they received friendly assurances and warm receptions from the different classes of people in India. The Bhúpál of Váránasí (now called Kásí), named

⁵⁰ Rájá of Cooch Behar.

⁵¹ Tibet

⁵² Dorje-dan means Vajrásana or the diamond seat of Buddha at Buddha Gaya.

⁵³ A town of considerable size near Gyal-tse. It is well known for being the spot where the spiritual prime minister usually takes his birth.

⁵⁴ Panchhen Rinpochho.

Chete Sing Bahádur,⁵⁵ to whom they carried the Panchhen's letter, gave them a cordial reception. He kindly provided the travellers with passports and letters patent which enabled them to travel in wooden conveyances,⁵⁶ as respectable parties. The same prince, having furnished them with convoys, they reached Dorje-dan in a fortnight from Váránasí. At Dorje-dan they made grand offerings and performed divine services of five kinds before the image of the Mahá Godhisattva, and paid reverence to the Tírtha-dharas, and S'ivaridhi. They gave dinners to priests, beggars and other men. At this time, hearing that, the Maháguru Taśi Lama's offerings had reached Dorjedan, people from different quarters assembled near the spot to see the sight.

These spectators full of faith, joining their palms, paid homage to the Supreme dispenser of mercy according to their own religious They also made presents of edibles and various sorts of persuasions. articles to these Tibetan worshippers. The travellers, having made their offerings at other important places of pilgrimage, arrived before the Prince of Váránasí who, according to the Maháguru's commands, conducted religious services at the Buddhist shrine of Váránasí. He showed much hospitality and kindness to these Gelons⁵⁷ with readiness and pleasure. At last, in order to pay homage to the Mahaguru Tasi Lama, Chete Sing Bahádur deputed his general Lálá Kesmírí Mall and two of his officers, Gusankshi-puri and Sopa-ram, to Taśi-lhungo. Accompanying the Gelons they safely arrived before His Holiness. The account of the successful termination of this perilous pilgrimage, the offerings and oblations made to the sacred places and shrines, the hospitality of the natives of India, Chete Sing Bahádur's cordial reception of the monks and more particularly the arrival of the Indian envoys, with presents and letters, trans: ported His Holiness with joy. Chete Sing's letter which was written in Nágarí, when translated into Tibetangran thus:-

"To the most precious and exalted personage, the all-knower who sits like the parent of all living beings that inhabit the region encompassed by the heaven and earth.

"We are in receipt of your favour, the perusal of which has afforded us as much pleasure as could be derived from an actual meeting. The enclosure consisting of satin and gold has been placed by me on the crown of my head as the best of blessings. In accordance with your request, I arranged for the comfortable journey of the Gelons sent hither by you. They visited all the important shrines and places of pilgrimage such as Dorje-dan, Prayaga and others. I provided them with letters of recommendation and passports as required by them, by means of which they travelled from place to

⁵⁵ Chait-sing, the Rájá of Benares.

⁵⁶ Palanquins.

⁵⁷ Buddhist priests in Tibet are called Gelon (Skr. Bhikshu).

place, well received by all men. After fulfilling their mission they have returned here. The bearer of this letter Lálá Kasmírí Mall is my faithful minister and general. I entreat you to be kind to him as well as to his companions, Gusankshi-puri and Sopa-ram, who are also my favorite and trustworthy servants. Every act of kindness and benevolence rendered to them will be gratefully acknowledged by me. I also entreat you to bless me now and then with your kind favours. We shall also send letters to your Holiness. All news about this quarter will be communicated to you by my minister General Kasmírí Mall and the Geloñs. This letter of mine written in Nágarí I despatch with the accompanying presents, consisting of a model temple of the Mahá-Bodhi-Maṇḍa of Dorje-dan, an excellent watch studded with precious stones, a mirror, tusks of elephant, yanti (jade) and many other curious articles."

His Holiness was exceedingly pleased with these presents and expres-On the 11th of the 10th lunar month a gentlemans named Bogle Saheb (George Bogle), with a small retinue arrived in Tibet from Bangala After making presents which consisted of many curious articles of glass and toys, he solicited an interview with His Holiness. He was well received, admitted into the hall of audience and seated on a state cushion. After tea was served, His Holiness and Bogle Saheb conversed together on different topics in the Nagari language. On the day of the full moon of the same month, Bogle Saheb's party were entertained at a grand dinner and received many presents. The Panchhen often entered into long discourses with Bogle Saheb and evinced great delight at his answers and questions. His Holiness's kind attachment to Bogle Saheb resembled that of a spiritual guide to his disciple or of a Lama to his almsgiver. account of his conversation with Bogle Saheb, and his correspondence with the Lord of Bangala will be found elsewhere. On the 7th of the 3rd month of the following year, after a residence of five months in Tibet, Bogle Salieb accompanied by Dagdor Salieb (Dr. Hamilton) and retinue, after attending a dinner given by His Holiness, started for Bangala. ing the usual salutation by prostrating themselves before His Holiness, loaded with excellent presents consisting of silk apparel and things, and furnished with the Panchhen's reply to the letter of the Lord of Bangala, they rode off. A few days afterwards His Holiness dismissed the Envoy, General Kaśmírí Mall, with two of his assistants loading them with presents, and furnishing the Envoy with a letter for the Prince of Váránasí in the Áryavarta.

In the year 1777 the Panchhen visited Lhasa and administered the vows of ordination to the Dalai Lama. He also distributed alms to the different monasteries of Lhasa. At the age of forty-two, in the 1st lunar month of the year 1779, he received an invitation from the emperor of

China. The letter was written on a gold tablet, and inclosed was a pearl rosary. After compliments and enumeration of various titles, the emperor continued. "Most precious Panchhen Erteni, I beg thee to honour me with a visit. I long to see thy face." The Panchhen in reply wrote thus, "I too long to gratify myself by the sight of the golden face of your Imperial Majesty. Accordingly I have resolved to start for Pekin." On the receipt of this, the Emperor in the course of a few months sent three letters one after another, thanking His Holiness for the promised visit. On the 17th of the 6th lunar month, on a Friday, et noon, His Holiness left Taśi-lhunpo for Pekin, little thinking that he would never return to his own country. At Yan pa-chen great preparations were made for his reception. Here the Dalai Lama, the king of Tibet Thi-chhen Erteni Noman Khan, the two Ampan, the four ministers of State, the Lamas, princes, nobles and householders of the realm assembled together to welcome His Holiness and pay him farewell honours. They all approached him with their parting offerings which consisted of gold, silver, blankets, ecclesiastical vestments, ponics, mules, yaks, jo,58 and countless, other things The Dalai accompanied him to a distance of 8 days' journey, after which he returned to Lhasa from a place called Tasi-than.

He met⁵⁹ with his messengers on their way back from Pekin at Lhundubphug, a place on the west of Chha-dan-La in the Kham country. Here he made a halt of three days which he occupied in conversation with the messengers. The emperor, in making inquiries, is said to have observed "How is the health of Panchhen Erteni? How is that of the Dalai Lama? Is the Dalai Lama making fair progress in gaining accomplishments? Request him, in my name, not to fail to honour me with a visit next year, by which time a great temple, like that of Potálá, will have been creeted here in China. This year, also, I have eaised a monastery like that of Taśi lhunpo for him.

"My mind is eagerly waiting for the day when the Panchhen Ereteni's advent will sanctify this place. I am occupied with that thought alone. When His Holiness arrives in the vicinity, I shall send Wang and the chief ministers of state to escort him hither. My heart will overflow with joy, when he will arrive here to converse with me. The very sight of his thrice-sacred face will increase my moral merits ten thousand-fold."

• So saying he handed over to them his portrait to be presented to the Panchhen as a token of his deep respect for him. When the letter with the enclosures and the portrait were laid before the Panchhen, he was trans-

⁵⁸ A cross breed between a yak and a cow.

⁵⁹ 28th of the 7th lunar months 41 days after starting from Tasi-lhinpo.

ported with joy. He paid great reverence to the portrait, keeping it always before him. Then, by slow marches he reached Ku-bum.60 Here he stayed till the 10th of the 3rd lunar month, residing in the new palace erected by the emperor of China at a cost of Rs. 2,50,000. Here in the Amdo country, there were 50,000 monks in all the monasteries, whom he entertained with food, besides distributing alms of one san to each monk. From the date of his starting from Tasi-lbunpo to the date of his arrival at Pekin, not a single month passed in which he did not receive five or six letters with gold tablets and rich presents. The Emperor's arrangements for his comfortable accommodation and convenience were complete. Each halting station was furnished with 2,000 pack-ponies, 100 dromedaries, 40 Mongol felt tents, 100 cotton tents, stuffed seats and cushions, chairs, and other furniture and utensils. A daily allowance of Rs. 3,325 was allotted from the Imperial exchequer to meet the daily expenses of the Panchhen's party. At each station there waited a chamberlain, a master cook, a Don-Ner, 61 a store-keeper, several purveyors, a chaplain, a Dorjelopon or master of the ceremonics, a physician, a chief of the grooms orderlies, cooks and key bearers. The Panchhen Rinpochhe's party consisted of 500 monks, 100 soldiers or guards, 800 servants, 100 clerks, besides a few Indian Acháryas⁶² Mongols, Chinese and Tibetan deputations, consisting of Le-hu Ampan, a few officers of the Ampan's staff, Eerteni Nomankhan, Tá-lama⁶³ and many other officers of State. A large convoy of provisions also accompanied them. The Emperor sent for him his own private dress, belt, fur hat, and other necessaries of a journey. Fruits and many sorts of dainties, and delicious dishes, and a few fish some of which were about thirteen feet long. The latter, though considered very delicious by the Chinese, were scrupulously avoided by the Panchhen and his party. 61 All the Lamas and chiefs of Amdo and Kham, the laity and the clergy, together with the princes of the 106 Mongol principalities, and the goverfors of the thirteen provinces of China proper, came to pay him obcisance and receive benedictions from his hand. Even on the way he gave the vews of monkhood to three lakhs of novices. By these kind and generous acts he won the affection of all people. He started from Kubum on the 10th of the 3rd month, and reached Silin fort, from which by slow marches he arrived at a place called Pelokhć, where a deputation from the Emperor, consisting of the High Commissioner Ta-phu,

⁶⁰ Vulgarly pronounced Kumbum. The birthplace of Tsonkhapa.

⁶¹ The receiver of guests.

⁶² Pandits or Buddhists.

⁶³ High rank Lamas are called Tá-lamas by the Chinese.

⁶⁴ At Taśi-lhunpo fish life is considered very sacred. Although the rivers teem with varieties of fish, scarcely do the people of Tsan kill or eat them.

high Lama, S'erab dorje, and others waited upon him. They brought him the following reception presents; a yellow sedan chair with golden spire, a pair of yellow and red umbrellas, a pair of red and yellow fans, embroidered with figures of dragons in gold, and numerous other things. Then slowly marching on he arrived at Taika, 65 where the Imperial high priest Chankya Rinpochhe, accompanied by the Emperor's 6th son, also arrived to receive him. The meeting was an event of great joy and happiness to both parties. After exchanging presents, the high priest presented the Panchhen with the Emperor's letter written on a gold tablet, accompanied by a Lama crown studded with pearls, pearl rosaries, one of the best steeds from the Emperor's stable, a Yan-te (jade) saddle, gold pots, and fine sorts of dresses.

From here he started off in advance 2000 loads of Tibetan articles. consisting of images, blankets, shawls, &c., and travelling slowly on he arrived on the shore of Dolonor66 where he halted for 8 days. more than a million of Mongols assembled to receive benediction from his. He was then invited to a big monastery belonging to the Chankya Rinpochhe, where, after giving dinners to the monks of 12 monasteries, he distributed alms to the mendicants. Proceeding on by slow marches, on the 22nd of the 7th month, he arrived at Ye-hor. 67 Here he was met by the chief ministers of state, ordered to be in attendance for his Holiness's reception. Party after party of the nobles and chiefs of the empire arrived, all of whom dismounting from their horses, thrice prostrated themselves before His Holiness. After the usual presentation of a khátag they received benediction from his hands. The procession of these nobles was a pretty sight indeed. At midday they conducted his Holiness to the top of a hill to show him the scenery of the surrounding country. His Holiness was delighted with the extreme beauty of the place green mountains and valleys, according as they were near or distant, resembled ' heaps of emerald or sapphire. The disposition of the natural obelisks of rocks, resembling so many piles of chhorten, and the fine verdure, with rows of juniper and birch, round numerous gardens, ravished his eyes. On all sides, there were bowers and orchards bearing varieties of flowers and fruits. The green corn-harvest that filled the country, the endless springs, and silvery cataracts that poured forth their foaming water from the neighbouring mountains, and the charming serenade from the warbling groves greatly

⁶⁵ Called in Tibetan Taśi-Chhog-phol.

⁶⁶ Lake Dolonor or seven lakes.

⁶⁷ Visited by Col. Prijevalsky who calles it Jehole or Yehole. The Chinese call it Ye-hor and the Tibetans call it Tshe-jole.

⁶⁸ Khatag means a presentation Scarf.

refreshed him who was so long tired by continual marches in the endless. steppes of Mongolia, and broke the monotony of his journey. The Emperor's palace, environed by numerous shrines, appeared like a celestial mansion. The most remarkable of all the buildings at Ye-hor were the two monasteries called Potálá and Tasi-lhuppo, newly erected after their prototypes of U and Tsan. Their workmanship and architectural finish struck him with wonder. Just as he was stepping to tile back of this sublime eminence, there arrived, accompanied by Chankya Rinpochhe and many high officials, the Emperor's prime minister Ar-aphu-gun, to conduct His Holiness before the Emperor's presence. First they presented him with the Emperor's khátay68 and with tea. He was then conducted, carried on a State sedan, towards the palace gate, the left and right sides of which were lined with innumerable banners and umbrellas, amidst the solemn and imposing music of drums, cymbals, and clarionets. The Emperor, descending from his throne, came to the door of the reception-room to welcome His Holiness. As soon as he saw the Emperor's face, the Panchhen was attempting to kneel down, when the Emperor stopped him. Then the Emperor, presenting the auspicious khátag, softly touched his hands and said—"Welcome, Lama! Is your Holiness's health all right? account of the length and tediousness of the journey, I believe your Holiness has become exceedingly fatigued?" "By your Imperial Majesty's mercy and kindness," replied the Panchhen, "no fatigue or weariness could do me harm." After a copious exchange of sincere and polite expressions, the Emperor, holding his hand, conducted him to the top of a spacious throne where, seated confronting each other, they conversed as intimate friends. The Emperor added, "Your Holiness has arrived here at a very happy and auspicious time. To day is the 70th anniversary of my birth. I am exceedingly delighted." • After a few minutes' stay here, the Emperor conducted him to the great palace, where seated as before, they both refreshed themselves with delicious tea and engaged in conversation. On this occasion the Emperor took off from his own neck the necklace of pearls of inestimable value,—each pearl as large as an apricot—and put it on the Lama's neck. He also presented His Holiness with a yellow satin hat, the top of which was adorned with a pearl as large and regular as a hen's egg. Presently, they went to the new monastery of Tasi-lhunpo where a grand and sumptuous dinner was served. As soon as it was finished, the Panchhen's presents were laid before the emperor. They consisted of a silver mandal, images of Buddha, Tsonkhapa and Sambhara wrought in solid gold, one thousand gold sans,69 1000 saddle ponies, turquoises, corals, and amber, besides incense sticks, 70 European

⁶⁹ A gold san is equivalent to 60 Rupcos.

⁷⁰ Called in China joss-sticks.

. broadcloth, Tibetan broadcloth, and shawls, all of which formed 100 The Jasag Lama's 71 presents to the Emperor were half as much as those of his master the Panchhen Rinpochhe. The Sopon-Chhenpo and chamberlain⁷² also made presents, each half as much as the above. The Emperor, at the first meeting, had made the following presents: Mandals of gold and silver, three excellent embroidered pictures of the three Tantrik systems, Gulfva-Samája, Sambara Chakra, and Bhairava Chakra, a few of the finest gold painted China cups, a gold mendicant's platter, a gold spittoon, a gold water-sprinkler, a pair of gold vases, a gold incenseburner, a square brocade carpet studded with turquoise; many articles of jade and crystal, 500 scarves, 500 gold san, 50 of the very best satin robes, 9 tiger skins, 9 leopard skins, 9 fox skins, 1000 white ermine skins, 1009 beaver skins, and 1000 lamb skins of the finest fur. The Jasag Lama and others also received suitable presents. The next day the emperor went to return visits at the Panchhen's residence at Ye-hor Taśilhunpo. the 23rd of the month for two days they met each other twice or thrice daily and talked on various topics, each time exchanging presents. From the 25th for 12 days they spent their time in witnessing magical and illusive feats and performances, wonderful sights, horse-racing, dances, operas and theatricals. During his residence at Ye-bor the Panchhen did not forget his religious duties. He initiated many thousands of monks, made offerings to all the temples and viháras, and distributed aln's to the congregation of monks. All these acts of piety and virtue raised him high in the Emperor's esteem. One day the Emperor presented him with a seal of yanti (jade) and a diploma written on golden tablets. In his conversation the Emperor expressed great anxiety for the welfare of the Tibetans-" How is the Dalai progressing in his studies? What interest does he shew in hearing religious sermons? Does he possess intelligence and talents? Does he show parental love and affection for his subjects? What is his age? What are the religious accomplishments of the Panchhen himself?"-were some of the points of his enquiries, to all of which excellent answers were given by his Holiness. The Emperor, in accordance with the custom of his ancestors, presented the Panchhen with the Imperial Diploma and seal, appointing him the sovereign of the whole of Tibet,73 advising him to exert himself well to promote religion and the welfare of his subjects: Panchlen then addressed the Emperor:

⁷¹ Jasag Lama is the prime minister of the Panchhen Rinpochhe and Lord Treasurer of Tsaû.

⁷² Called in Tibetan Dsimpon.

⁷³ This does not rob the Dalai of his right, because the Panchhen and the Dalai bear the relation of spiritual son and father, vice versa when they differ in age, and of brothers when they are of equal age.

- "O Heaven-elected sovereign, incarnate Manju-ghosha !"4 Thou who art like the parent of all moving beings inhabiting this earth and the illuminated firmament, especially of China, Tibet and Tartary (Hor), hast vouchsafed to show so much kindness to such a petty Lama as my humble self. Wherefore we shall gratefully apply ourselves to praying to the three Holies to prolong your Imperial Majesty's life and happiness. There is nothing more to convey to your Majesty than the expressions of our sincere thanks and assurance of serving your Majesty to the best of our power in all spiri--tual matters." On the 28th of the 8th lunar month they bid good-bye to Ychor. On the 1st of the 9th mouth the Pauchhen arrived at the yellow shrine of the Imperial palace of Pekin where he took up his residence. The Emperor paid him a visit at the palace of Kema park. On the 10th he was invited to the Emperor's palace, where he spent three days. time both he and the Emperor conversed in private, for 6 hours. he visited all the palaces of the Emperor, conversed with the chiefs and nobles of Pekin, sent offerings to the 28 temples of the Emperor, and distributed alms and food to about 10,000 inonks. The Emperor entertained him with several dinners and theatricals, and at times he heard his sermons. Even at Pekin his Holiness did not fail to administer the vows of priesthood to several thousand monks. .
- · On the night of the 25th he felt a strong headache and irritating pains in his nose. In the morning he communicated his ailment to his servants. Next morning Sopon Chhenpo asked him how he felt during the night. Nothing very serious, replied the Lama. On the night of the 26th he did not take any food and said that he ailed very much. He also complained of colic and biliousness. All these symptoms of approaching danger alarmed the Sopon Chhenno who at once communicated his fears to his colleagues. The Chankya Rinpochhe and some of the Emperor's physicians, came to feel his pulse. They declared, that except some disorders and bodily agitations, they saw nothing so serious in his pulse as would tend to endanger his life. On the 27th his Holiness performed the service of Mahákála for the Emperor's benefit. Hearing of the illness of his Holiness from the Chankya Rinpochhe, the Emperor requested him to take a few days' rest. The Panchhen himself also thought that a short cessation from labour might do him good. After a few days' rest, he seemed to recover. During this time he performed many pious acts, giving alms to 7,500 beggars, and ransoming 3,00,000 animal lives. His illness again returned. The Emperor, unmindful of ceremonies, privately attended him with two of his chief physicians who administered medicines to him. After this, his sprightliness to some extent increased, and his cheerfulness revived.

⁷⁴ The Emperor of China is the incarnation of Manju S'rí or Manju Ghosha, the Lord of learning and wisdom.

He was always merry when in the company of Chankye Rinpochhe and the Emperor's fifth son. Outwardly, there were no traces of indisposition; but it was apparent that his usual temper and appearance had undergone some change, and his friends and servants when they saw that he could take no food at all became very uneasy at heart. Once, Sopon Chhenpo, drawing up his sleeves, saw an eruption resembling small-pox on his arms. He at once showed it to the Jasag Lama.

Being informed of this, the Emperor immediately sent his best physicians to attend his Holiness. Examining the pulse, they found nothing. ominous, but could not mistake the eruption as other than that of small-They gave him some medicines, but to no effect. He soon succumbed. On the 1st of the 11th month, he sent for the two Indian Pandits who had accompanied him in all his travels from Tasi-lhunpo, one of whom happened to be absent, but the other, named Purnagir, came. Seeing Purnagir's face, his Holiness's became cheerful, and his last words were addressed to Purnagir in the Krya language. In the afternoon, sitting up in a cross-legged posture like Buddha Amitábha, he passed away from this A few minutes after, his person, still retaining its former brightness, contracted to the size of a boy. During this portentous interval there appeared many auspicious omens and sights. This melancholy event cast the whole of Pekin into mourning. The Emperor overwhelmed with sorrow, did not come out of his chamber for many days. Chhenpo, Jasag Lama, Chankya Rinpochhe were the chief mourners. The Emperor preserved the corpse in a coffin of gold and made offerings to it for 100 days. The Emperor and the government of Tsan distributed immense alms to the mendicants and the destitute for the benefit of the departed. Offerings were sent to all the monasteries and religious establishments of China, Amdo, Tibet and Hor for the increase of the moral merit of the deeply lamented Pauchhen, which cost 32 millions of Rupees. Emperor constructed a chhorten of gold at a cost of 42,000 Rupees or 7,000 gold san in which the coffin was placed. On the 12th of the 2nd month, in the following year he sent up this massive tomb to Taśi-lhunpo, engaging 500 conveyors. The Chankya Rinpochhe and the 6th prince accompanied the remains as far as three days' journey. Great honours were paid to the remains of this deeply lamented and illustrious guest by all classes of men of the celestial Empire. The arrangements for the reception of the remains were equal to what were made for the Panchhen during his journey. At the command of the Emperor the Ampan and many of the generals accompanied the remains to Taśi-lhunpo. Immense offerings were made to the coffin on the way. Headed by the Dalai Lama, all the Lamas of U and Tsan came to make obeisance to their late beloved spiritual guide and sovereign whose remains reached Tasi-lhunpo on the 21st of the 6th month.

All the earnings of the deceased were spent in pious services. About 200,000 silver san were expended in alms to the poor, and all the presents, made by the Emperor, together with those obtained from other sources, of the estimated value of 4,15,665 san were spent in erecting his tomb and in decorating and adorning it with precious stones and satin flags on which were woven such mystic phrases as Ye-dharma-hetu, &c. This was the greatest and noblest and perhaps the wisest of the sovereign Lamas that ever appeared within the snow-girt realm of Tibet. Equally wise and noble was his friend the great Chhinlun, the Emperor of the celestials.

Names of the important Stages of Taśi Paldan Yeśe Lama's Journey from Taśi-lhunpo to Pekin. 1779 A. D.

TIBET.

มาคีพ คีคั้น Taśi-śoń (a village). Dorje-po (a village)! ें यों चा चे हेंद्र चाव **रा या** • Lug-don-shiká (a large village). A 222 A 22 A A Tsañ-tsañ-naga (a small lake). म@द म@द मदेंद दगर Shon-shon-don-kar-gan (an insignificant vil-ガビ, lage). ৠ**৾**য়ৢ৾৾৻ৼয়ৼ৾৽ৡ৾ঀ**৾ৼ**৾ 6. Lha-bu-kar-teg. कै'यय्रा गुअ'अरे' Ta-bab-sum-do (the junction of three roads). 7. σକୁମ.ସद. 8. Dsom-thañ (plain). %'ନ୍' ସଦ'କୂଦ୍ 9. Lhá than-kon (pasture plain). มาฮูตางมามรั้ 10. Má-kyańsum-do. • च्युदा जुदा बुद्धा था 11. Yan-tun-sam pa (bridge). मूच मा वाम बचा 12. S'og-bu-lam-nag. ÀP. Z. N. N. N. N. 13. S'og-bu-pa-lha. **พรพามาอลามาลาคิพา** 14. Yan-pa-Chan, tasi thon-mon. (River Yan-pa-अध्यूट. मुब् chan with a bridge.) **จ**าญาณ้า 15. Na-thu-mo, (one day's journey west of Lhasa).

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M. D. O. LA. 3.

'd. X 21.	16.	Sha-búg.
# % . \text{\alpha} \alp	17.	Bas-tshan-lha-chhui-kha (river)
ฐมารุกมามีนิามรุ้า	18.	Kur-karmai-do.
ಕರ್. ಆದ.	19.	Ne-u-thañ.
२५म.हेर्.चय.मुग.घट.	20.	Dam-tod-taśi-than (a large village).
ผลร์าะุลานอูรานา	21.	Chhorten-gya-pá (there is a Chhorten near it).
०चय'र्रेड	22 .	Bab-ron (a small village).
क'च्रद'र्अं ,	23.	Na-tan-mo.
₹ <u>₽</u> ¶'&'Թ' ′	24. "	Wyug-chhu-kha (river).
	25.	S'a-pur-thú (swampy place).
क'यर'वु' क'र्यर'वे'	26.	Chhu-kar-mo (river).
बक्त .के.क. हे.	27.	Nak chhu-mani (a long Mendan near the vil-
	a "	lage. This is the boundary between Tibet
		and Kham).
विश्वन.		. Кнам.
9회.평.서丁.원,	28.	Nak-chhupar-bu (a large town with a garri-
		soned fort and a monastery).
¹ড়ॱৡ৾ঢ় ৻ য়৾৾৾ড়ঢ়৽	29.	Tha-tshañ-la-deb.
ॐ,थेचा.ब्राथ.	30.	Chhu-nak-gan (steppe).
घ .र्ज्, जॅ़्च, <u>ज्</u> च.	، 31.	Chyo-pho-de-rog (steppe).
পশ মট্টিথা	32 .	S'ag-thil (steppe).
ब •ा<ग⊥ःसें	33 .	Tag-kar-mo (steppe).
0		

34. "Ñúg-lai-śam (a high mountain).

Dan-la (a high mountain).

Bal-va-lú-yúl (steppes).

Tsha-chhú-kha (a hot spring)?

Aka-dam-chhú (an extensive swamp).

35. Lhún-dúg-búg (steppe).

36.

37.

38.

39.

A mountain of low altitude.

1002.]		1
<u>ጃ</u> ማ'ናላ፤'፟፟፟፟፟፟፟፟፟፟፟ፍ'፝፞፝፞፞፞	4 0.	Tag-kar-chhuñ-va (a rocky hill).
[•] রঐ'বেশম'ঐ' ন '	41.	Tag-kar-chhe-va (a rocky peak).
में र्थोन यु क्षर	42 .	To-lonpá-thur (a cluster of seven mountains).
<u> </u>	4 3.	Kyan-chhúi-núb (river).
अं रें∙वद' °	44.	Mc-dothan (a plain filled with flints).
~ 4'5'34'8 41'दें~'	45.	San-khúpún-gyiśar Ño-kyithañ.
୍ଞି'ସ≤' •		&
दुद्धियुवाः दुद्धार्वेवाः बार्सेके	46.	Ţuĥ-dúgdá (steppe).
\$ C. 18 41.	47.	Ţuĥ-t hog (steppe).
	4 8.	Na-mo-chhe (steppe).
क्रि:क्रेन:ब्रुव्र:सर्ने 'बर्कट:पुँस:सर्ने	4 9.	Hor-chhendúl-go (steppe).
ं षः र्ढेदः र् षुयः यदे	50.	Tha-tshansúm-do (steppe).
ଦସ୍ଥି∙ଞ୍ଜ' ୍ ୍	51.	Di-chhú (a great river larger than the Tsanpo
		near Taśi-lhunpo.)
୕ୣୣୣୣୣ୵ୣୠୖଽୖଈ୕ୣଽୣୣୣ୵ୣୠୖ୵୴୳୶ୢ	52.	Di-go-lailho-śam.
₅ ପ ಶ୍ଡି. ସ୍ଟ୍ରି. ବିଅ. କ କ୍ୟ.	53.	Di-goi-laichyan-śam.
_ଃ ପ ଣ୍ଡ୍ଲ ଅନ୍ଧିତ୍ୟ ଅଧିତ ଶକ୍ଷ୍ୟ	54.	Di-chhúilho-dam.
न में के	55.	Na-mo-chhe (steppe).
থ্য'ঠ্ই'ব্মম'গ্রুদ'	56.	Lab-tse-kar-chhúñ (obo).
ॐ ′५स⊥′ ७ ′	57.	Cbhú∢mar-kha (river). ₀
म्यम् अर्मे रा द्वेदः	5 8.	Yak-go-lá-ten (a high mountain).
એ <u>ં</u> ટ્ર' સુંસ'સર્રે	59.	Saú-súm-do (steppe).
ब्रद.भ.ॲस.	6 0.	Laĥ-ma-lúĥ (steppe).
न्य.ताब.थ.४५५ ठु.ठी.च चना	61.	Pa-yan-ha-raila-sam (a high mountain).
ব্য'ই'অশব্য'ৰ্থ'শ্ৰপ্ৰ	62 .	La-tehgal-na-sam (on the back of this moun-
		tain).
ब 'म'र्वे'र्थे' मे•	63.	La-matho-lo-ga (a small hill called Lama's

Skull).

¹ A high mountain.

² North face.

⁸ South bank of Dischu.

कै'ना हों भें ने

শ্বর ম' ৪০'	64.	Zemá-thañ (thorny plain).
હૈ.હૈ. મા .લ.	65.	Khú-khú-1/ma (steppe).
<u>बक्ट्र</u> श्र. इंट.	66.	Tshokya-rin (a lake about 5 miles in length
•		and a mile in breadth).
회·원·	67.	Ma-chya (steppe).
मके रे में म	6 8.	Tsho-somá (small lake).
र्ये छ से से सु क्षेत्रक छ कु	69.	Bo-hase-be-sú (steppe).
व्यें अंक फ़ु र र्डू	70.	The-men-khú-tsú (steppe).
ब्य'रगर"	71.	Dam-kar (steppe).
1 1 1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	72 .	Ma-chhenbom-raikañ-ri-thoñ (snow moun-
		tains).
ઌ૾ૺ <i>ૻ</i> ૣૼૹૼૺ.૪.ౚૢ૿૾ઌ૿૽ૣૹ.૪.ૹૢૺ.	73.	Túrinur gyi-lhoharasé (lake).
	•	
M. Tal. 3. 94.	74.	Arig-chhú-tshen (a hot spring).
क्रेंट्रश्चा	, ⁷⁴ .	Arig-chhú-tshen (a hot spring). UPPER MONGOLIA, KHOKHONUR.
	, 74. 75.	Arig-cund-usuen (a not spring).
ह्रे दःर्याः		Upper Mongolia, Khokhonur.
के दे स्था.	, 75.	UPPER MONGOLIA, KHOKHONUR. S'o-ro-la (low mountain range).
भू द श्री या . में रें जा . भू रें के के के के	75. 76.	UPPER MONGOLIA, KHOKHONUR. S'o-ro-la (low mountain range). Ur-ge-ta-tshañ (a camp monastery).
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¹ A very high and snowy mountain.

86. Tsha-gantho-lo-keh (a hill).

- 87. Ñi-Dai-La (the mountains of Sun and Moon).
- 88. Ton-khorgon-pa (monastery presided over by
 a Khutug-tu and containing 300 monks).

ष्यं अरे

कुट्-ठाष्ट्राःश्रोष्ट्राः - कुट्-ठाष्ट्राःश्रोष्ट्राः -

รัง∵ผ⊥ॱผฺร

₈훫.ర湆A.

89. Hal-jin-ţa-pa.

90. Ton-khorkhar (a fort and a town).

91. Go-kyakhar (a fort and small town).

92. Țe-marthan (a fertile plain).

93. Kú-búm or vulgarly Kúm-búm (a large town).

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পুৰ শ্ৰহ থ শ্ৰহ শ্ৰহ খ নিহে দৰ ক'

ชานาลิต นิตาฐาศล ชีวี่ ซีวิชาข้า

টে থেল **ক**

विदः श्रं थो । अ

র্থীব প্রবাদ

श्रुट.कुट.स.

CHINA.

- 94. Silin (fortress and town containing 300,000 men).
- 95. Shi-yan Phan-yi (a Chinese town).
- 96. Phin-tún-yi (a town).
- 97. Kaú-ţen-tsi (a small town).
- 98. Nen-pi (khar or fort and town with a population of 30,000).
- 99. La-pa-chhin (a small town with about 10,000).
- 100. Piń-kú-śan (small town).
- 101. Ho khyo-ú-yi (town).
- 102. S'o-lan-tsi (small town).
- 103. Thor-cho-yi (small town).
- 101. Ton-lan (khar or fort and large town containing 60,000 men).
- 105. Phin-chhin-phu (a village).
- A mountain of moderate elevation.
- ² A low mountain.
- 3 Birth-place of Tsonkhapa.

ब्रुट: श्रीद: श्र स्थान: इंट स्वा: द्वी: प्रव: द्वी:

शूर्शेग

खे खे युट के थे के द्वर के के खेर के फ़क के खेर के फ़क खे खें के के फ़क चै के केट ख़ कैट के का का

ર્જાઈને જાય

ช. 1. หุ้. กู.

106. Ssuñ-san (a town containing 20,000).

107. Khwan-ko (village).

108. Sa-yan-jan (military outpost).

109. Tun-tsi (a village).

110. Yin-phin-shú (a village).

ALAKSHA, LOWER MONGOLIA, IN THE SENSE THAT THE MONGOLIAN PLATEAUX SLOPE DOWN TOWARDS THE NORTH.

111. Me khe-tó-lón (nomad town).

112. A-le-sú-i-hú-tag (sandbanks and loam piles).

113. Ye khe thúñ-keh (small nomad village).

114. Hú-lan or Khu-lan (nomad village).

115. Ho-yor Hú-tag (there are two wells here).

116. Au lon Hú tag (contains many wells).

117. Thú-Myúr Hala-ka (small nomad village).

118. Pin-chlin-phú (a small Chinese fort).

119. Ñiñ śa (khar or fort) a large fortress under a Mogul Prince son-in-law of the Emperor, contains 50.000 men.

v 120. Ma chhú (river Hoangho).

121. Khin-chhin-ko-wú (small nomad village)

122. Tha-pún-au-po (contains 5 "obos")

123. Oon-khúl-tshig (nomad village).

124. Tho-thú-le (pasture land).

125. Tho-so-thú-'Am (small nomad village).

126. Sú-ji (pasture land).

127. On-lontho-lo-ká (a hilly place).

128. Parotho-fo-ká (contains many hillocks).

129. Mi-lan (a pasture land).

130. Ha-rakopi (a small desert-like plain).

1002.	Sarat Chandra	Das—Contributions on Technique
ૹ ૣૣૣૣઌૻૻ૱૱ ૱ ૣૢૢૢૢૢઌ૽૽૱	131.	Ool-chithú-sú-mí (a monastery).
&'ৰীৰ'জী'থী' <u>ৰ</u> ী'	132.	Chha-ganili-keh (a pasture hill).
ଈ ଂଶ୍ୟ ୬.ଅ.ଅ.ଅ.ଅ.ଅ.	133.	Chha-ganchhú-lo-thu (a plain filled with
•		white stones).
ऒ॔ॱॸ॓॔ॿॱय़ॖॱ ॶ ॿॸॱ [ॕ] ॰	134.	Mo-tonpú-lag (a fountain with trees).
र्धेर'सु'स्स' · 'क्र'वर'सें 'दूर'व	135.	Por-sú-Ha (a desert-like plain).
· '8' 44' 47' 41' 41	136.	Chha-ganso-por-ka (a chorten built of white
• •		stone).
बर.चे. क्या	137.	Múr-ga-tshúg (a mountain of low altitude).
द्धेर के दें के विष	138.	Cher-keh-i-gol (river).
य'न'न' में देन;छोर'	139.	Pa-ga-na-rin Er-ge (a large landslip).
कें वेदः में य	140.	Ho-thon-gol (a large river).
क मद कें शु	141.	Ha-ṭan-Ho-shu (a rocky hill).
हें' में ए' द्वारा में युष्ट्रक' कुरा श्रदा	142.	Je-kehsú-thú-sú-me (monastery).
युष्ट्रक केरा श्रीद	143.	Țan-gye-lin (monastery, 100 monks).
<i>ॱॿॖ</i> ॖॖॖॖॖॖॖॖॖॖॖॖॖॖॖॖॗॻॱॸॗॿॱढ़ॺ॓ऀॱढ़ॗॗऄ	থি' মুঁ দ ' 144.	Thúb-ṭan gé-phel-liñ (monastery,200 monks).
चय. धुरा. भु. ए छिर.	শ্বীদ' 145.	Taśi Mi-gyúr-lin (monastery, 150 monks).
มหวิงห์ พั ล ง	146.	Mú-tai-to-kon (a tent monastery).
ય ૧૧ જે.	147.	Pa-ri-chhi (a nomad town).
ዃ '፞፞፞፞፞፞	148.	Tá-ra (a nomad town).
£	149.	Dor-je (a nomad town).
ช ุद'น⊘ิ' คุล'	- 150.	Wan-pai-śan (a high mountain).
പ. പ.ന്.ജ്യു.ജ	151.	Pa-ga-pi-chhai-chhi (pasture-land).
यःर्थे क्ष	152.	Pelo-ha (pasture-land).
वें मार्चेद	. 153.	Tho-ga-mod (a nomad town).
५को क्वान विश्व भिद्रा	154.	Gc-gan-ni-pee-śiń (a large monastery).
छु:।बेर्से <u>ब</u> ु:	. 155.	Khu-khe-ho-thú (a large fortress, 30,000 sol-
	•	diers and a population of 60,000).
आक्र राष्ट्रें के धे	156.	Khar-Ñon-po.

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あ " 四ず	157.	Chha-gan (a white stone chorten and small
		monastery).
र्भे येऱ'म'	158.	So-ber-ga (ditto ditto).
મેં. છે.	159.	Mai-țri (a small monastery).
ፚ ॱጝ፞፞፞፞ኇ፞ቜ፞ዄጟ	160.	Chha-gankhú-khú-re (inhabited village with
		a few nomads).
ঠ'জ'থ্'থশ	161.	Tsa-hapo-lag (contains a fountain).
ਬੋਕ.ਨ.ਫੋ.	162.	Púm-pa-thu (pasture-land).
छे गृ द्ध	163.	O-sú-thú (pasture-land).
मधे यद र में क' य	164.	Ţai-kai (gon-pa monastery) (monastery, 200
		monks).
मेथा'देर' मु'थम'	165.	Ţel-der-pú-lag (contains a well).
य र्षे क स्त्र व्य न	166.	Pa-yon-bú-lag (contains a well)
ষ্বথ-মু-থাশ-	167.	Thal-bú-lag (contains a well in the middle of
		the plain).
ह क क' देव छों - सूव	168.	Jún-na-rin O-sun (contains a streamlet).
क.चर.छारच्.	169.	Chha-ganer-ge (a landslip). (A is sometimes
		pronounced as ge and at others as keh).
দ'থাৰ' ব্ৰু' ক্ৰ'	170.	Ța-lanthų-rú (filled with a kind of shrub
		from which Chinese paper is made).
क्रुक हें दे में स	171.	Kún-joi-gom (nomad village).
ଊ .ଲ.କୁ.ଖିଅ୍.ଐ.	i 172.	Ha-ya-tu-wai-súma (a large monastery con-
•	(taining 500 monks).
ह्म'ज'यद'व	173.	Jib-ha-lan-thú (a range of hills).
छोर के के के में	હર્ષે મેં· ₁₇₄ .	Er-teni-tog-shin-O-pa (contains "obo").
A. D. B. TI.	175.	Pága-hwa-chár (contains a mine of soda).
B'B'T'Z' V'	176.	Khú-khú-derc-su (covered with long grass).
Ђ' ጃ	177.	Tagi (a nomad town).
होंद [.] २ ६०	178.	Thon-jug (a nomad town).
		•

कर. वि. मृ. सं. कर्म हैं दें . र . कर्म हैं दें . र . कर्म हैं दें . र . कर्म हैं . र . कर्म हैं . र . कर्म हैं . र .

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कः वकः क्रेंट्रं •

चेर .चेर .ख. चुर .कु.मूर .ख घठु .हु.

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श्रु-व्य

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- 179. Nar-thú-sú-me (a small monastery).
- 180. Gún-Nvúra (a small lake).
- 181. Sil-ge-khu (a nomad village).
- 182. Shan-túi-gol (a small river).
- 183. Chha-gan-lag (contains a well).
- 184. Tsho-dún (contains a large Lamasary with 3,000 monks, a place of commerce with 20,000 people).
- 185. To-lon-nor (Dolonor).
- 186. A'lá-than-tú-shi (a nomad town).
- 187. Po-ra-un-der (contains pasture hills).
- 188. Chog-to (a valley with pastures).
- 189. Yan-śú (a small stream).
- 190. Nol-chhin (a nomad village).
- 191. Sai-han-ta-pa (a high mountain which cannot be crossed in one day,—a shelter for robbers).
- 192. Sai-han-O-pa (contains an "obo").
- 193. Chha-gan-ho-ró (boulder-plains and undulated valleys).
- 194. Sán-ta-pa (a low hill).
- 195. Thai-ji (low hill). [mountains).
- 196. Ker-chhi-lan-ama (a saddle between two
- 197. Kur-gún-hara (a rocky valley).
- 198. Mú-ran ta-pa (a high mountain).
- 199. Theme-ha-ta (contains a huge rock).
- 200. Lei-pa-súmí (contains a small monastery).

CHINA.

- 201. Ko-ko-gé-ther (Chinese town).
 - 202. Shin-kún (contains a Mogul and Chinese population).

यो केंद्र थें बद	203.	Ye-hor (pho-dan or palace) (Jehor or Jehole).
ଉଟ ପି.ଗୁକ.	204.	Wań-śu-then (a large town).
স্মূৰ অঁৰ অঁদ	205.	Kwan-yin-lin, (a Chinese town).
¹फ.र.कें बें·	206.	Hárá-hotho (contains a fort and town).
ଞ୍ଚଦ ନ୍ଧି ପାଦ.	207.	Húñ-śi-liñ (a large town).
ମ୍ବଟ ଅଂସ୍ଥିବ ରିଂ	208.	Wan-kya-yin-tse (a large city).
¹@୍ଟ- ମ ଂସ୍କୃ	209.	Khyan-śa-yu (a large town).
कुद हैं विदः	210.	Hwan-tho-lin (a large town).
ମି ସିଦ	211:	S'i-lin (a large town).
ঐন 'ক্তন <i>'</i> কত'	212.	Men-chan-hañ (a town).
ସଦ ମଧ୍ର ଅବଂ	213.	Paĥ-śi-yin (a large town).
¹नन : शर : अने.	214.	Nan-thas-men (a large town).
¹ଐ୕ଌୖ୕ ୳	215.	Yo-thin-tse (a large town).
वों के के में	216.	Lo-chi-chho-ko (contains a stone-bridge).
¹ ५ ॱमेञ्	217.	Ta-mel (a small town).
অুক প্ৰক	218.	Yun-san (ditto).
हें.यं. <i>च</i> क.	219.	Kho-yú-śan (a large town).
55. A. €.	22 0.	Nań-śi-so (a small town).
₁ वद.य.थ.	221.	Laĥ-kwa-sú (a town).
¹æ̃द•	222.	Chhin (2 small town).
নু ম শ্ব	223.	Bá-ba-phu (ditto).
येवै कैद सें चद	224.	Pekin (Imperial Palace and Capital).
ਹੁੰਹੂ ਜ਼ੋਦ. ਹੋਦ. ਬ੍ਰ.ਐੱ.\ <u>ছ</u> ਦ.	225.	Ree-chyar-Hwan-si (contains Dalai Lámas
श्रेर धें लेगः य मु		monastery).
वाद्रः सः अद्रे 'न में कं यः		

¹ Contains Emperor's palace.

VI.—LIFE AND LEGEND OF TSON KHAPA (LO-SSAN-TAGPA), THE GREAT BUDDHIST REFORMER OF TIBET.

Tson-khapa was born in 1378, A. D.¹ in the town of Tson kha (or Onion valley) in Amdo in Eastern Tibet. His father's name was Lubum-ge, and that of his mother Shin-ssah-á-chho. The house in which he was born was overhung by a sandal-wood tree rich in foliage. It is said to have borne a hundred thousand leaves, on every one of which was visible the naturally grown picture of Tathágata S'engé-na-vo (Simha dhyani). There having spontaneously appeared on the bark of that wonderful tree the mantras sacred to Manjuśrí, the protector of the three classes of beings, viz., men, suras and asuras, the men of the place erected a chaitya at its foot. A large monastery containing 10,000 monks was established near it and called the monastery of Kubum Chambalin. It is said that the marvellous leaves of the selfsame sandal tree are even at the present day observed by pilgrims to bear the Tathágata's image inscribed, as it were, by nature.

When three years old, Tson-khapa received the first initiatory sacrament from the celebrated Karmapa Lama Rolpai-dorje, who gave him the name Kun-gah-ñinpo. At the age of seven the young novice is said to have been miraculously visited by Vajrapání and the Indian saint Dipán-. kara Srí-ffiána (called Atisa in Tibet), from whose hands he received benediction. Having attained his eighth year, he received the second sacrament of novices from the sage Ton-dub Rinchhen who changed his name to Lo-ssantagpa or Sumatikírti in Sanskrit. From the same Lama he received instruction in the Sútras and Tantras. His study-room is said to have been filled with sacred volumes, the lustre of which served him for light. At the age of sixteen he visited Tibet proper, where in the principal monasteries of U and Tsan, such as Dewa-chan &c, he studied the sacred literature of the Buddhists under such eminent scholars as Lama Wumapa, Je-tsun Ren-dah-va, the hermit of Lho-brag named Lakyi-dorje, Tasi-sengé &c. At the age of twenty he took the monastic vows from Tshul-thim Rinchhen, when he manifested a very powerful memory. He was able to recite at a time about 553 slokas of the Dulva without a mistake. He was afterwards initiated into the vows of Bodhisattva and others of the strictest kind appertaining to the Tantras. He now acquired the right to confer benediction on others. He also propitiated the divine mother Tárá called Dolma in Tibet, Dugkar-samája Guhya, Sambara, Bhairava and others of his tutelary dieties. The great Indian teacher, Nágárjuna. Sri Saraha and the all-knowing Buton, besides many other Indian and

¹ On the 10th lunar month of the year, bearing, the name 'fire-bird,' of the 6th cycle in Tibetan chronology.

Tibetan Buddhists miraculously visited him at the time of his studying their metaphysical works. Of all these divine visitors Manjuśri, the god of learning and wisdom, was his greatest friend. In fact he acquired great proficiency in all classes of science then known in India or Tibet. In the whole of Kanchan or the Himavat country, he was unrivalled amongst the learned. Gonpo-chhag-dug or the six-armed Bodhisattva (Vajrapání), Pehar Gyalpo, Vaiśramana, the lord of death called Tam-chhen S'injeść and other guardians of the world became his friends and helped him uninterruptedly in the work of Dharma and the preservation of moral discipline and purity among the clergy.

Even from his boyhood Tson khapa used daily to commit sixteen pages of his text-books to memory. In Tibet he studied up to the thirtysixth year of his age, when he mastered the Tibetan translation of the Sanskrit Buddhist scriptures and the śástras, the greater and smaller vehicles of law, the ancient and modern versions of Buddha's precepts, and the philosophies of the various heretical and Buddhist schools. accomplishments he became matchless in learning in Tibet. After finishing his studies he devoted himself to writing various commentaries and works, such as aphorisms, Lam-rim, Nag-rim, Tantras, Vinaya, Páramitás and logic. At the time of his commenting on the Tantrik work called Sambara-mula tantra, the god Sambara is said to have miraculously appeared before him and remarked-"Tson khapa! even in India such excellent commentaries and synopses as yours were never made." At the time of his commenting on the "Kálachakra," its reputed author, the celebrated Chandra Kírti, Emperor of S'ambhala, is said to have inspired The Yeshé-khadoma (the fairies of learning) are said to have miraculously transported him to S'ambhala before the presence of that deified emperor.

At the age of therty-seven he bethought himself of paying a visit to India and invoked Manju-śri to advise him on the matter. Manju-śri personally appeared before him and said, "If by remaining in Tibet, through the medium of yoga, you invoke the Buddhas and Bodhisattvas, great good will accrue to living beings. If, for that particular purpose which can as well be attained by residence in Tibet, you visit India, your life will be shortened, consequently you will ultimately do less good to the world. If therefore exhort you to follow Nágárjuna and Chandra Kírti in doctrinal theories, and Atisa in meditative science, and Upáli in ritual and religious observances. O saintly Tsonkhapa! let your school be diffused over the whole of Jambudvípa and let mankind abide by its teaching!" On hearing this, Tsongkhapa gave up the idea of visiting India. After thirteen years of meditation (yoga in solitude) he obtained samádhi, after which he saw several of his tutelary deities. Even the fairies of learning came in visible form to pay their respects.

He acquired great proficiency in argumentative philosophy and vyákarana. Once, in the course of twenty days, he finished reading 100 volumes of Sútras and Tantras, and in thirty days he unravelled the intricacies of His acquirements in the Alankára Vidyá (rhetoric) and in Upadesa were considerable, for he was found capable of explaining three volumes of such works daily. He was possessed of rare gifts of elecution. In fact, being an inspired orator, in the midst of a crowded assembly consisting of several thousand men, he could make himself heard to the satisfaction of all. His delivery is said to have been uniform and engaging, being without variation in the pitch of his voice. Being free from any kind of disease either of mind or body, he preached with untiring zeal in the daytime and during the night time. He used to sit in yoqa in communion with Buddhas and Bodhisattvas. "Such rare talents and assiduity" remarks a Tibetan author2 "have never been noticed in any of the Tibetan Lamas of ancient or modern times," The works composed by . Tsonkhapa are replete with sense and profound reasoning. Excellence of style, perspicuity and conciseness are their never-failing attributes. authors can boast of such excellencies as embellish his extraordinary writings. They are scrupulously free from errors and blunders of any kind. Arrangement and judicious order are no unimportant characteristics of his writings. His works are faultless in the qualities called anga, pratyanga and múla. in consequence of which they are easy and intelligible to the general In Grammar and Dialectics his reputation stands unrivalled He held long discussions with the learned philosophers in High Asia. of Tibet and Amdo. The well known Dharma Rinchlen and Gé-legpal-ssang were forced to acknowledge his superiority. He discussed the merits of the prasanga mádhyamika school with the celebrated Tag-tshang-Lochhava and Sherab Rin-chhen whom he vanquished by his powerful logic and obliged to compose 80 slokas or verses in his praise. From that date his fame spread all over the country. The pride of rival savants was humbled when they came in contact with him, and they prostrated themselves before him in reverence and awe. These were the causes which led to the wide diffusion of his reforms. Prior to his advent, Buddhism, though widely spread in Tibet, had greatly degenerated through having assimilated much of the Bon heresy, and especially on account of the clergy having shewn some disregard for moral discipline and the teaching of Buddha. Every one behaved as he pleased under the shelter of its corrupt doctrines, and practised diabolical acts in the name of the Tantras. There were few among the Tibetan clergy who abstained from women and wine. It was Tsonkhapa who preached strict

² sGyal dVan mKhanpo, the late abbot of the Sera monastery who wrote a voluminous life of Tson-khapa.

observance of the laws of the Dulva (vinaya or moral discipline), and by thus conforming to the precepts of Buddha, he revived the purest kinde of Buddhism. Tsonkhapa introduced reforms in every direction. In his reformed school was to be found the essence of the Sútras, Tántras and Dháranís of the Maháyána and Hinayána schools. One who is well versed practically in the Vinaya teaching of the Hináyána school; and who acquires the Maháyána or Bodhisattva dháraní, can become a good Gelugpa.

After S'ákya Simha, no teacher of Buddhism was so eminent as Tson-khapa. Even in the Arya-deśa, no such refined school as that of Gelugpa was known to exist. In Tibet, Tsonkhapa is called the second Buddha, a title which Nágárjuna, the founder of the Mádhyamika philosophy, enjoyed in ancient India.

At the age of fifty-three, in the year 1429 A. D., he founded the great prayer assembly consisting of 70,000 monks well known by the name of the Monlam Chhenpo of Lhasa. It was held annually and the practice continues up to the present day. Tsonkhapa on that occasion adorned the head of the image of Jovo (lord) S'akya Muni with a diadem of lapislazuli, pearls, rubies and other precious stones, at a cost of 500 gold sran (or 30,000 Rs), and prayed that the sacred religion might continue for ever without being corrupted or degraded. Immense offerings were made. A hundred thousand edibles were placed in heaps to the height of a man's stature. A hundred thousand lamps, fed with butter in huge caldrons, with wicks as big as the largest handkerchiefs rolled up, were lighted, so that the whole city of Lhasa was illuminated. The glare was so great that the residents of Lhasa could hardly distinguish the stars in the sky. incense, joss-sticks, myrrh, and flowers were offered in great profusion. There were present on the occasion, under human guise, all the gods and demigods, Nágas and yakshas that were friendly to Buddhism, together with the four classes of genii called Gyalpo with the great Pehar at their head. All these, disguised in human shape, took part in the proceedings. khapa observed similar cerèmonies in subsequent years. In the same year, the great reformer founded the famous monastery of Gahdan. In the course of the next ten years, he turned the wheel of Dharma with unprecedented zeal.

In the sixty-third year of his age, knowing that his end was drawing nigh, he entrusted his principal disciples Gyal-chhab-je, Kha-dub Chho-je, Je-śerab-seńgé, Jam-vyań Chho-je, and Chyam-chhen-chho-je, with the charge of protecting Buddhism. He also charged the lord of death, called Tam-chhen-śinje-chhoikyi-Gyalpo, with the defence of the sacred creed, thus exhorting him:—"O thou, the lord of Dharma, in this country of Kań-chan (Himavat), may thy religion so long as animal life

remains unextinct, be defended by thee! Thou, together with thy retinue, shalt drive away all enemies, whether internal or external, and the warlike foes of the border lands; thou shalt extinguish all kinds of heretics, who may try to injure the religion." The statue of this dreadful lord of death, who is the sworn-guardian of Gahdan inspires terror in the minds of sinners who, even to the present day, tremble at his name. It was, according to the popular belief, by the might of this dreaded deity that the progress of the Gurkha armics beyond the boundary of Tsan was arrested. On the . 25th day of the 10th lunar month of the same year, Tsonkhapa's person having been contracted to the size of a boy of eight, and placed in a mansion encompassed by the radiance of the rainbow, prepared to start for the land of bliss. On that occasion innumerable Suras, Asuras, fairies, gods and goddesses played instruments of music in his honour, showered flowers, and with flags and umbrellas joined in a pious dance for full seven days. On the morning of the seventh day, when by the act of . his will he was lost in yoga, his soul, leaving its mortal frame, was absorbed in the Sambhogakáya of Buddhahood. Thence forward Tsonkhapa, under the name of Jampal Ninpo, sits by the side of Maitreya the Regent of Tushita (Gahdan). His remains, wrapped in cloths inscribed with texts from the Dháranis,3 were preserved in a Chaitya of gold. tomb is a lofty edifice, with a gilt roof, and a golden Chaitya inside.

The Tibetans have the following account of Buddha's prediction respecting Tsonkhapa:—In ancient times, when Bhagaván S'ákya lived, a Bráhman boy prayed to him after presenting him with a crystal rosary. Bhagaván, in return, drew from his right side a white conch shell and gave it to him, saying, "Oh Bráhman Boy, in time to come thou shalt work for my religion; when it shall spread in the Himavat country, thou shalt be the president of the Dharma." The same conch shell was then concealed in the hill called Brogri, in Tibet. It is now to be found in the Dapun monastery and is said to be possessed of miraculous powers.

³ The mystical writings, called Dháranís, were brought from India during the Sakya hierarchy in the 10th and 11th century A. D. The inscriptions were propared in Tibet.

VII.—RISE AND PROGRESS OF, BUDDHISM IN MONGOLIA (HOR).

TIBETAN TEXT.

11th Book of Dub-thaḥ Selkyi Meloń ¹ (মুদ'শগুণ, প্রথ' শ্রুমন্ত্রীন)

मनेश्यायाण्यया शुःमवकारमार विमा छासुया अवराष्ट्रा रहे वाकी ्रेषा पाः रमा यथाप्राथाप्रमा समारीकापमा र्डमायामाप्रमा श्वेषाप्रमा वर्षेमा ५८'। हुक'अ'५८'। प्रम'म'५८'। त्रदर्भाश्चेद'। रोध'यर्थाश्चेद'६८'। य्ये'यद' था अन्दे 'श्रेद 'द्रा वर्षेर श्रेद । त्रु 'यदे श्रदा अाव द्रा ୟୁଦି'ଶ୍ୱିଦ'5୍ଦ୍ରୀ איקהין יפייצהיקהין פהיפהיקהין פיאיקהין פיאיקהין יפיאיאיקהין त्राकें र रहा। अरिकारहरा एहर युवारहा यु छर रहा। वे कार रहा। के के ระา อยั ผู้รานอ ขุดเรรา จั๊รานอ ซูด รรา ฮั๊รดเรรา ที่จราทางา **พักพานจิาซุญาธิเธตามตาน้า สาพตพาฮิพาฮิาธัพาศิก**านากพุมาธ์ตานารุตา अर्केद'याके प्रेम्थापदा यूवादेव वेचे या ब्रुकार्येद प्रदा ब्रुकार्येद साथिक मृत्वा छ यहेर् केर मे विदयर में रेप के पर रेप में पूर्व रहा। ये यूव रहा। म्यू वि इससम्युः र्हेस्य: इ.स.च्ये क्र्या क्रिंस महेर्द है। ध्वदेश्य म्युस यस्। इदः ये सेन युर्व दुः रर पर्दे के वा की युवा विरेर के नर 'के पह खुप रे में नर 'के कर पह के वा के विरेट के वा के कि के प्राप्त के विरोध यर्र र्थे हुँ भामे र र न पर । केंग है र्वेन मार्चेर करा हु दाया थे करवा र पदारदा र्थे हुद य ने। राष्ट्र परे रेंग अन्य प्रेन में। क्रेंय र है र राषे र यक्कि र राषे र यक्कि म् मूर्र दे हैं। अटठ रूप स्र्र म्यूमा द्वर मर्ट र क्षी क्षेर्ट मर स्टर म्पुअन्यअभग्रह्म प्रमुखा में में केंद्र प्रभाष्ट्र यहता हु स्थाने के का कार्या से दे Qदे क ' यथे ' लु ' य ' ऋषा के क ' म् मूम ' एमप ' लेम म क ' क ' म के क क ' र्सेन ' ये' वंसर्य ' ठर ' यक्ष्म ' य' थ' रर्दे ' यर' हुर ' मे ' र्नेन ' मेर्के न ' मर्के र ' यर्थ सर्वे

¹ See Vol. L, p. 187, note 1.

&्रैनरा दमे पहें निर्माण के क्रिया प्रति । यह वैशार्क्षेदाक्ष^{*}यूद्काददा। अपर्थेशाकायदिदायाक्षराकार्योविशार्क्षेदा्वेग्वर्धनायारमावृद्धः यतै'परे'मे'र्षेस'र्यो'यैन'य। र्थे'दे'नस'रय'इद'यङ्ग नसुमापरे'श्रमस'र्युवापर' ชังหานอารุธาลุงูมาอรุงาพัก ธิราคิงาธิงนั้วขนุคเรุราชาลามูลาคริงาชิงา ଼. ଏଟ. ଶିରି. ଞୂ୍ च୶, ଐ. ୲ହକ ୶. ୭. ୭୦. ମୂ. ୭୦. ୯ ୬. ୮ ୭. ୯ ୬. ୭. ୩. ୭. ୯ ୬. ୭. ୩. ୭. ୩. ୭. ୩. ୭. ୭. ୩. ୭. ୩. ୭. य खें यें वर्षे मेर् द्रे भे द्राया प्रकार हे थें मा युवा द्रामा कर परे व्याप स्वा यथ। พายคาณ रू. ม. श्रेंच १२ र्ये १ यर्ले १ , इस र . में था। विषे वु १५ १ थना भू भूम र्छन पर्दा सामविष्मी मान्ता एडेन परा र्देन सामे। नेरा र्हेन न प्रमन क्रफाकार्द्रावयायहींम। ह्यापीयायानाकी कर है भी विमयायाया महाके नहीं रूट में अंदेश्वें कर कर 'यर अंवियम्द्रासईर। @य'र्पे पहेंद्र मठर 'य'र्हेर' अर्-रें हें ऐ र्यूद मनद बिदा। हु र्युष्य के कि रायहन नगरर पर एका &รุ ' ๙๎ต' นั่' ญ'ซ่'คั' ฝรุ่'นาญ พานุรายิพ'ซ์'คั' คพ x 'น'นลี 'นx 'นต์รุ'น' । इर्' अर्' विम मिथा पमय प' अनेर्'पर मेद ' र्सेम ' येरे' कि ' क्षे ' है ' वे ' वे मिथा प' . คลิคงางงา ชัดาช่อารัชิรุย์นงาองานสังาหี พาผาผิเ งาจำดี นานานิ क में है। इ. हे है। अ अ अ । य ये ये। प्रांपी प्रांपी ए ये ये। मां मी **&ैंगै**'ऄ॔६'वन'व्युम'६'यञ्चर्य'न्य'बेंक'प्ये'चेंथ'पर्ने६। अवस्यवार्थे'स्यप्यहाद्र थार्थे विदेशाना विवेचरायर। सामा शासा विद्वार विदास विदेश स्थाप में ये महेंद् के के कि कर कर पहुन्य लेय क्वर थें। रे हे या अद के क्वा पेंदे दूर **8**. मुर अर मार्थि १ वर के. घर कि. कुर १ क्षा १ कुर १ कुर १ कुर १ कुर १ कि वर १ के १ कर १ में स्वर्ध चेंद्र कर र र पे हे हैं दुर्चेक यें र या राय मार सें चेंत्र हैवा महिक हुक दिन्य कर सर के रेवे र्स्कर र नक मन्त्री वार्र प्रका अदाने र्योक मन व्यवस्था में करा है करा प्रवे พัด หดาสามาฮาณ์ ผลิ นาวราดิพาฮณานัพาฟิตาหู สินพานานสิดาผ้าผลิพาผา

यवर भे हि. या म् भ रथवा भ र पा बु भ र ने द । ह्या पे र पे र के भ र पे र के र द र पे मे र र र ह् '२थ्वा २ वका पर 'मर्नेव 'या या प्राया पाय विकाल वा हिर्मा या वे मा है वा पे 'सेत है अर् के **୶**୵୕୵ୣୠ୕୶ୢ୶୶୕୶୲ଢ଼୵୕୵ୢୠ୕ୠ୕ୢୣୠ୕୕୵୕ୣୣୣୣୣୣୣୣୣୠୄ୕୵୕୷ୠ୕୶୷ र्मणयःसरः ब्रेरःता अरः तटः ठत्रचयः तठुः श्रुरः ब्रेरः तः शूचयः कृं उत्युवाः सङ्गः **बयः** थें में 'रमर 'तमर 'तम में मार्थे मार्थे में 'या कें मार्थ में मार् र्शेवरावारम्परमार्केराधेर् केटा। देरावा भेर्वा वसायव्यार्थे विया स्था बुराने Qहरु भ'यज्ञर भे पञ्च वर्षा लेखायार्कम 'ख्या में 'Qहुद रहेँ । ପ୍ରସ : सुरु 'मार्केर 'कद รุ 'ऋฐ ' ସି ' मेर्चि' भर्ळेर् ' फेंक ' छ ' य ' बैंक ' थेर्र ' य ' Q रै ' ऋम' यङ्गेष्टे' भर्ळेर् 'फेंक 'थेक 'य' वा। **ঋ**ଽॱଞ୍ଚଳଂନ୍ଧ୍ୟ',ଶ୍ୟ' ନାଧ୍ୟ ପି'ନିଦି' ଧର୍ଚ୍ଚିଶ' ଦୁଁ 'ଶ୍ରକ୍ୟ' ବିଷ' ' ୧୬' ' ଧ' ' ଦ୍ରବହ' ଜିକ' ବିଷ' อद.। रेय हें के र्याच्या यू चेंदा दार्चे का पर वें कुया र दुना में। केया प्रेंया रे लेना Qयवय'य'व'र्यद'अ'वुर'यर वेंव'अर'यईंक'ओं'व'क्टेरेंट क्टेंर्यद'वुर'यक्व'हें'। रमाक्षेत्र के रे रहार वेरिया पर दूवा केरा है साय मा विकास केरा केरा केरा केरा समस्याधाराया อา น้ำ क मे दिवा विवक्ष कैस्र प्रमुद इस छद । स्र सरे प्रमार राम के १८६० यःदर् छ्या यें केन यें धैन यस में इस ब्रेंग या व्यक्ति मेंन यह माहेन छैं है यदी हैंचयायाक्यायेर्दा हेंचयायाज्ञास्यावर्ट्टे में व्याहेंचास्यायया ह्या र्येप्रे'र्गेमरा'वा'वहर'यर'हुर'हे। रम'र्केब' द्वय'यरे' पर्वेर'वेर'यवे'रदायहरू थराद्रहेरा'मार्चे'केथे'द्मन्नरा दमदार्थे र दे नेरोम् है' सहुवा केर पें महेरा है' महेरा u · अ · भैन · मु न · से · प · य न · रेथ · र्रेश श्रु दर्य · परे रहें स मु ः य र्शे द · प · द द । व है न चि · मर्गेर हैं रे बेट र्भेमर पर्ने पाइट । मन्त्र एट हैं वेट मर्भेर प्रति वार्य प्रति वार्य हैं **ୣଽ୵**ୖୣ୷୰୶ୖୄଌ୰ୖୄ୶୕ଌ୕୴୳ୖୣ୰୰ଽ୰୕୴ୢଽଊ୕ୖୡ୕୷୕୲୕ୢଌ୕୶୶ୣ୷ଽୣ୵ୖୄ୶୷ୡ୕୷ୢ୕୷୕ୖୣୠୢୢ୕୶ भैत्र प्रक्रिंग्यः । द्विषायु प्रेमं यथः मेत्र क्रियाकः मसुमार्येदसासु हेनसायः Qน่นงา. भु. खे. वा. मू. १ . कु. पहे. घमन. कर. कुन न. भ. म. म. त. हे. त. हे. ८ च्या **यदै शुदः यञ्चनः त्रेरः याथा २ यनागः यार्थः अगः। रदः रदः निः ऐकि करा दरः यदैः अगः** ญฺคงางฺาครงารานิคงารู้ญาคงูรงานงานระาฐัมงางฺาน่คคาคัำ रैं क' में 'के मेद खद 'वें मेद दु 'हें के। रम 'हुद भू मदे क' मुज वें खर थद केर युव दु

थेय्य। श्रमण में र्थे र्यम धीम प्रिया म मु य वे यर्ने स नेदा प्रकर नि रदा सेस मुयं र्भेनप छेर यदे र्सेवायर्डन्य राष्ट्र यह राष्ट्र विकार सेवायर्थ है। हैवायर सेवायर्थ है बर क्रा कर महरू कर है। इद यहेश र्मा यह कर है के बर्भ भर है है के इद र है। वर्ड वर र वर ाष्ट्रपार्थेदर्भाभीदा। दने 'Q दृष 'ष्टे 'शे 'यईकार 'षर 'यष्ट्रक'य'द्र'यर'ष्टर'र्से। र्थेक' कदः राष्ट्रीर थीन नियासेन अद्राप्तु केंग यञ्चराम द्वापाय । " सेन पे इमय हैन केंग .ଦର୍କି । ଧରି ' ଛି ' ୴ : ୭.୪ ' ୭.୪ ' ୧.୯ ବି । ଧର୍ମ । । ଔସ' ଛି ରି ' ଞ୍ରସ' ଧି ଯି ' ମୁ-୪' - ୴ ' ଖ୍ର' ଧ' ଛି ଏ' र्दर खेर छ म्दे रें ब कर क्रांचर राज्य प्र है कर पार्चे का परि पी को वा पी के वे अह का आ का के अह र्थे यम्बन नग र्रेग यम्रुर द्वय य अर्ह्त । हैग यु वर्दे यन छ जुन छेवा र्येट दुना म उदस्य चन र सेवस यगर यह कर हेरा सेना अदा दु यहुर। ये एक दुवे मेदा वा भूम वद्यम्बर्या है 'र्श्वेष' म' यहमा 'रहदय' हिराधारा हु होता विदेशम् राजदाहु 'येदाहुस' र्सेन युवाक्षप्र पत्रव र ब्रुप्त पहेंद्र सेव पर वेपर वेपर वेपि विद्र के के के प्रमुप्त हेंद्र । हर प्रम รุ่าอางคานละานั้าสมาชะาคะานขานางสามจานาผู้งา ลาอังกฎมานารุ่งา ଯ୍ୟପ'ଦ୍ରଞ୍ଜି,'ପ୍ରଦ୍ୟ'ନା,ଖିନ,ଗଟ,କୁ,ଗଟ,ମହିନ୍ୟ,ଖି,ଢଟ,ଦି,ଯଓିକନ,ନି, କଣ୍ଡା,ଖୁ, दे 'वसः है' है र के पक्ष प्रति व हुर अद दु 'वर्षेव' थें। दे के र विष मार् प्रति हुद र है के हैंक करा हैं र के किया में दिना वादमान मुद्रा दें र है। के पु वु के वे में पीका कमा स्वम। वे ୟବ' ଥ'એ⊥' ନ୍ତିୟ' ମ୍ମୁ ' ହିଉ' ଧରି' ହିଁ ଛି' ଅନ୍ଶ'ର୍ଟ୍ଟେୟ' ଧ୍['] ନି'ନିମ୍'ନ୍ତ୍ରମ ହିଁ ' ଅକ୍ର'ନ୍ତ୍ର' ଧ' ୟ' ହିଁ ନିର୍ଦ୍ଧ, ર્વે વર્ટુના ઢેલ ના માના છે કે કે કે કે કે કુ હુવે વા કુવા પે વફ વહેવે દેલ વા માના કુ ફ્રાફ્સ बदर्'रेहेर्'रेट्रन'रेद'। क्यायेंग'रेटें'सेटें'पग्रर'प'रदाव'मेंग'हुदर्रुन'। रमे'स्र भी रदः थेंक थेंदः दृः Q वे वः क्रैवः के। क्रमे मः छैः अवा तकः करः छैः दुन्यः क्रवः दमदः म पुन्नः सः यर्रेद क्यु भ के मर्केट स्मा प्राया इर्हे । सेम पे क्यम कैस छैन सेंद स्मेंद स्मेंद स्मेंद स्मेंद स्मेंद र्भेम मर्देह सद् पे छेर पर्दे सेवायहर। वु रेर छै यक्ष्म पर्दे सेवायई मर छेवार पर्दे र् दे नेर रे के युवा द सं के वर वर्ष पर पर पर पर मुं व सु कुवा द यद यहि या रे का के अर्द रे के न युवार् श्वाराह्यद्वरायसाञ्चलायर स्टेंक युवार् प्रमुक । स्टेंक । युक् में वस्तर रुद्दिन में र पठे है र मदन मुं र हुर। दे हे र हैरे है से खे के के र युक्त में कर भर रू. प्यञ्चर। क'नर वोमय थून इ. होंम हु० रूप कुन रमर वेर वेर केर मार्ट वेर हुर यं बद धेंग यगर र छुर थेंद्र भर् भु हे वरा धं रोवा स्र र दु य सुरा। रोवा धेंदेर र व. स. जूंबरा क्षेत्र हैरा रद सुर रद चुरा नसरा तरा हरा है स्रा है वरा

धर: बुर: करदः। यदे: श्विद: क्रंथ: येवै: दुः शः स्वेव: खेवा व्यव्यव्यव्यव्यक्ष्यः बुर्यः द्वारा स्वरः कराः २४.४.५.४ मुय्य । २६ . श्रेट. मूट. मूट. स. १९८.६० व. मूठ. म्याय प्रकार की राज्य मार्थ ห้คงานางโคาสรารากฐานองานมารานฐนาง 'Qรารูณาผลาฮูายมงา,อรามตัดงาน र्रेश पर्दे हें हेश र्का स्र्रापु केंश यञ्चर प्राया स्राया सर्प से उदा मे प्रमास मार्थ प्रदूष คลง "४ฺคง रें अ अर्ह ५" प छे र छे यु दे १ रं अर १ १ व ४ रे ४ प छे र १ रं ४ प छे र १ रे ४ प छे र १ रे ४ प छे र १ भेन मु हुर में। द्वा कि पूर्व मुखा मु अ त्यु वि मुखा में पर्य में क्या के सर्हे से न पुरा मु र्धेन द्रश्यमहत्त्व। अप्र मे ने हे प्रदे नईका द्रमाहद प्रवेदश। देवे ने पे हैं हे कु ने पे g: พล้า อิ : শू र्रो प्राप्त : ឧପି : क्वे : या के : या हुँ न नमः या क्वे : यत्रदायक्षाय पे विषय । सर्वे का ठिष्टिया अठा.थ.कू.मर्ब.ल्ट्न.इ.च र्च.क्.र.क्रि.। ठ हमार हटना चूटा मा छव. भायमय। दे कथा शुवा भवे शु देशा पर हों। यदायह के व ही महद के पहन दिन दिन । ৳অ' ব্যদ পু: ধই প্রিমান দি খা ধট্ট 'দার্ন্ত্র 'মহদ' হেইন' অম' বদ'। । জয় দ্বি 'দার্ভ্ত 'দার্ ਸ਼ੁੱ, त्यंबट, त्रहैब, चुनुन्, कुन्, कुन, हिट, रिज्बे, त ,यञ्चेबन, बन, त्रहेब, तठ, तहेब, तठ, है, य. हा. थुर. महित्। दे कर यत्र लवा करी णुव् दु क्रिया मान्दा दे में व्दुक के सेरा येदिया सूर् नदः हे' यनदः हुं य है' यहेक' य' हैंग'यर हुर। वेंर नेंदर हैं युवादु हदं रेकर हेंर ขมานา ब्रम्या पार्श्वी सदार्थेश श्रीयार्वे ग्रुया क्षामळे एका वसाय हुन पार्थ वर्षा यह नामा बरदः। र्को में युवे अदर रेर्म मु स्पेदायमा अरुदा रेयेवा क्रमा सामुदायम। पुराधिमा खों भें युवि रेज क्या र्वेक के प्रहार महत्या केंद्र अवि अवदा क्या यु कर । प्रेक्षिक क्सर रों रों रहे हिम वि ५५ पु पर्के कर रहे हिंदे हित पश्च पर दे के पें के नुस सर्के प्रमूस Qेक' सर होर 'रो। ऑं रेर्र, रम खुमार्थेर 'या कैं सम्बन्धिर सं या विश्वेर कें केंद **ଛ**୶.ଓह्बे. प्रजुष:त.तूब. हदा। ६ कु.मू.ये. रचना जना सूब.त.तू.चूच.वे. क्ष. कुर्यना उत्तर थ्रयदः यञ्चरः। अर्रे स्वर क्षेत्र क्ष्यर क्षेत्र अदर् पर्द्वर। रेटे हेरा गुः अर मेरे हेरे में पु ড়ঢ়৾৻ঀ৵৻ৡড়ৄ৻৴৸ৼ৻ৼ৸৻৸ৼ৽৻ড়৾৾ঀ৻৸ড়৽৻ৡ৽৻ৼৼ৻ৼ৾৻৻ৼড়৾৻ৼয়৽৻ৼ৽৻ড়৾ঀ৵৻৻ঀ৻৻ঢ়৾ केंग कि दल या विया हो। यहा मेंग भूता धें क्या सूमिय के ता दे ने ए दू ता दे ने लो मारा स्या है या रदार्माया के हुर के अप्तुर चाने भारता में प्राप्त में अपता में प्राप्त के अपता में प्राप्त में प्राप्त में स्था य प्रमुक प्राप्त केय केवियाम् म्याम्य प्राप्त स्प्रमुक क्षेत्र प्राप्त केवयाम् व यर्नेर। रमें र्रेज वेर केंग जर्म पाया याया ए मामा हे भूदा मामिन १० हैं के इ यह मान

७ र्था विसमा मर्दे त्या पर्दे मन। सर्वे । वेर् । के प्रमर् । बु स ई मन । क्र मा के कर द्र क्षेत्र दुवै : दे । इ केंद्र पत्ये प क्षेत्र । युक विश पक्ष देवे पर्व के कि सहर प सेक्य यक्षत य र व र महेत यक्तर येर छ अद्य यर्मा व वि र व र दि । दे व र व र महेत व र व र व र व र व र व र व र व र व र व बु दे नेद छै । धरादमा २ १ धर हैं। देद द्यद र्योष यत मेर मेर भूत हैं। तथ इमार पार्दे अस . है : अक अ · य · के क · यें विं अ · यश्य अहि ः द यें क श्वें य · द्रय्य · शूक · ये मेशू · दर । कराः मकराः द्वीकि । २५ वा पा २६ के था हो अदार पेका हो पा हो पा नदा श्रका है निया दृष्टा । वारा ळेबायादवा १८ तुबा चन पाया। रोप्या हे यायाद पेंबा श्रीया रोंन पाळीया छी शुक्र स्वासदा में शुक्र इद्या में अर्ढे के नेर चै १० कर ११ का याई वया। वर्डे वे ११ वट १६० क्षु व युद्ध हवा प में क ื้อ' ธั้र' សहेर ' पर्र' कुक' नर' อิ.พุช ' รั ' यक्षक' पर्र ' थेंव' कस' पर'रन प्य' शुक' रेद' र्टस' छै। おす、さ、ひなが、40と、1 系か、が、4と、0屋面か、あか、春か、場と、4をかれれか、そ、巻、多、巻、4、か、8。 इ पेंब पें ज करे अप क के जिल पष्टिक के प के के यो के के पें रहे हैं के जा पेर का मा प के। के यें हरी रों जा ्राह्यदर्थ। के के के ' हें ' रेंश' यदी' दूर' यह मण। महेर' हें के 'हे ' से द' शुक पेंदी ' शुक ' यह स वाता है चा. थ. इ. कृ है, कृ था उ सेवा दे निया करा है मा के बार कु मा किया येंदे क्यायर में कारा लेका है। दश्र पेर्स्क क्यूबर वेंक पर दे के। सर्के दगर है। इसका **ॿॎऀॱਖ਼**ॿॱक़ॕ॔य़ॱॿॖऀॱॿॗढ़ॱॖॖॱॸय़ॿॱॸॱॻ॓॔ॿॱॿॶॱॸ॓ॱॿ॓॔ॿॱ**ॻॶॱय़**ॱऄ॔॔॔ॹॿॖऀॱॸय़ॖढ़ॱढ़॓॔ऀॿॶॱख़ॹ**ॶॱ**ऽॸॱ मर्देश हे न गुवावारा कायर केवायर केवायर देन स्वर्ग पार्वे । दे सम्बर्ग पुवादेर केवा मादर यर खेर् पाया। रेन पेट पुरा ब्राब वन रना छ छ्रा प्राप्त पर्भेर क्या छ अर्दे रद। मर्थर है। हैवा पें अर्देर थेंब इद मैं प्राय देव वाय है ब क्या पहें के क्या प्राय है के क्या प्राय है **ळेंग है** और केंग हे राध्य प्रकार दाया अना प्राप्त हित्य है। हेंन या देश हुन एक दिल त्थदारु पर्कीयाम्य र्थाया श्वदशाया र्वसारु खुरा देशा समय। दमुदा वी नेरा श्रायलेशा भवि कें। युवा मनेवार में देवे दर्वेदर हेवार सुरम्बा येदर केंबर प्रमुख में हैं है। क्रेर'सर्हर। यर भ्रूपर लेन लय ल'रता हो दिन ने ने राथन दुन समास वन पर राहुन य ळेक'र्ये' हुद'यर्वे कैं। श्वेद'हेर्वे मक्क'रयद'र्नु हुर के। कवा करी हिर्दे 'र्नु केस केंस'सेर यर हैंन नग थन र्कुन है यर प्राय प्राय अर्ह्त। देश हैंन वार्टेश हैंन वार्टेश कदै छे व हों के कार के का मुंख मुंहे। मदै की दे वे पे हे वे है वे हि । श्वर रहा थे

ु 'मेंत। हैव' य'यर्भेर' नमर्थ हैं अर्के व 'खें र्देर हैं मैं है न र मर्दे में न रेर रेर रम यावा ४म'वर्षानुरायदे हैं। मैदादेश'स्प्र। **अवा**तवार्षा रेवाहेरानुरायश। देवशमी वीं निः नुः नः हिंदः है। यूवा दुः हेंबा वदैः दरायरा वहुरारे हें ने बालु दायहनाया हुई। हैनायदना महर् रे। मर्थर वेर रम्भ था र्यम्य क्ष्याम र पुरा मुद्रा है दायक्ष प्रवेश मेर्पर &'कर' हैव' पेंस' सेंब' पें हैं 'केंब' हुम' बै'बद' हु' रू' २० हिं म' यश्वदस्य पर परेंब। अव' करें विर्-दु-१२ म्वर-१६ मा विर्मा प्रमा दिन प्रमान देवा कर्म प्रमान कर्म प्रमान कर्म प्रमान कर्म प्रमान कर्म प्रमान रद[्]णुवः कृषः श्रुकाषः यः मळैं क्रि. वेदसं करा। अः मर्देवैः संकर्णमाह्य विवादः वेकाः स यक्षाकेर्रे विष्ट्रियदावदं के यूराष्ट्रदायशयकायाष्ट्रीत्दा। हिराधरार्रे विष्का यदै 'यक्षम' य'ता मर्ने र्या के दे वहाँ व हिर्मे पर दे हुं मर्क म हे व हिर्मे पर दे दे हैं सम्ब रैंब' पें' के' वै' त्यप्रुब' प' वयव ' लेब' मठेस' पर' दर्भेदस' बस'द्यम' में'द्र्युद्र केब' पें'द्रद्र यढरा रदं युवा करा वेंक था में बदा हाय ५८० थेंर महें करा ० वेंर के। मण्डवं यक यन ळेंन १ ब्रुवे १ तसमा दि । दिमा र्याले १ तदाय रूप या सुमा सामेराय राय रेसा है। सर्वे अरा है। मभः सवरः रमः सदरः र्रमः पुःमञ्जूषः। रे करः श्रेषः मः समः प्रासहरा परिः केरः रु,रम्रस्य पुर्धेन। इत्य रमद भ्राय केंग थें रदा । यह केंग में मत्रद केंग छै क्या सर्कन नने भ छै । वया सहया में नार्डु ना ने केंग भु महन। प्रमा १ में प्रमा पर्म हों भी पर्दे । दे 'दर्नेदर्ग 'नेर'य्दुन 'धेन 'नेयद' शेंद' छै'दुंग 'हेयु'ख'र्स अंडिय'एद' सर्वेद'य्वे स्रवः सर्वेद รกุร य : घुद : यस : यष्ट्रक : भेर : अवव : ५० : ५० र र वह अ : ५० वहुर : यवे : हेक : वहेवा वहेका । दे 'कर् शबद वेंदि ' कुक ' क्षेत्र ' अर्दे कि र ' में कि या कि अर क्षेत्र ' में ' में ' में ' में किया में ' दे के ' यो दे ' अदर ' อง प्रमुक पा वा भेक मु : भक्त रहेदा। येंक हैं। भेद । श्रम् । विक मार्टे पेंद्र सर्टे । येंक हैं। য়ঌ৽৽য়য়৽৸। सः र्थोसः र्जेरः ह्वः सः यदेः वदः दुः दस्रदः मैः र्हेनसः ५८ः यठसः यः रेदेः छेदः 5ু:ছন। মদ্ৰত তেম্বদ্ধ থকা উম স্থাদ্ধ। মৃ.মু.ছকা মৃ.মু.ছকা মূল্ড ছাৰ্ ०इका त्रु प्राय क्र मने साय प्रे ने साथ प्राय प्राय हुन हैं हैं अंक रूप प्रकार। सार के नाम प्राय हुका **कृत्र** , युद्र : प : र्रेन्न र : छै : म्र : र्पेर्व : प्रटेंब : पु :कुर : प : वस्य र :क्वर प रेव :के :के : प्रायक्षुक्त : QEE. कृता मृष्ये १ कृष कृष १ कृष देवे के दम्भ मर्देद में ह्या ये है के शेर मर्देद या पीन केदा . दूर्म निवास साम सकेदा है नर्ठः चेरः भक्रतः है। दने जुन्यः हेन्यायायस्य हेरि वेन्यायदारु हरायरायहैन। यदै'द्युद्र' अवद' द्रम'यर्डेअ'क्वे'मार्डेद'य' **है**थ'र्सेदं'यहद' कर्ष' द्रवुर' है वेद्र्' मार्केस' कि.स'

पर्टेन'रु'यहमा ठेद'र व्रथ'म र्टेद'में हेरि गुनासद्य र्वेम'मु प्रसुष। येर हेर्य'म मुस्रहे อง นั้น อน के प्रमाण विश्व र व र्थेन'यर'र्वेषु'चर्रे'भे'चभून'यर्रे'भें'चेंस्यस्य उद्दर्श्वर पठद्र। है 'मर' है' हैर्य पेंर चें नैदः। यर्थः में एम मुठे केया थे। मद्या रेश केया थे रेम गम्मेवरे केया प्रमास येश ब्दःयुवातु म्या ब्रेस्या मुवा। प्रमुखा महिदः मिस्रद्यः यम्दसः क्रेवा प्रमदः समयः उत् . अहेर पर स्था है। काम पर्से प रकार पूर्व पर के कर है के इस एक स्था है। के इस एक स्थाप ৴**ড়**ॱয়য়৾ড়ৢয়৾ড়। ৼ৽ৡঽ৾৽য়য়৽ৼৣ৽য়৽ৼয়য়৽ড়য়৽য়য়৽ৼয়য়৽ড়য়৽ৼৣ৽য়য়য়৽য়৽য়ড়ড় **ม**ู:ฉละ:คลิง:อิง:วิม:บ.ว.นั่รฺ:อิ:อิญ:บั:ฉุง ่ ขง:อ:๕ะ:พ:เร:ฉฺฃฺ คิง:ฮฺฺฺฺฺฺฺฺ हुन . अष्ट्र. र्वेट्ट. तृत्र. तृत्र. तृ. हन। इ. केर. धू. खु. खब. हु. तक्केट. त. र तृष्ट्र. क **बे. न्**र्टर, हन. त. बद्रः हेंच र १० वहर १ द्यादः वदः १६ वहर १६ । मनकः यः हें र के १ दर्भेर पदः दे मर ख्याम् प्रेंद्रे : छदा । ध्रेथा यु महन १० हेन : अदा नेथा १० हुनेथा यामहत्या यर यहेन ॿॖॹ**ॺॱ**ॐड़ॱ॓॓॓॓॓ढ़ॹॱॸॿॖढ़ॺॱऒऀढ़॔ॱॹऄॖॱॹढ़ॷॱॿय़ॺॱॶॗॱॶड़ॱॎॗऒ॔ढ़ॱॹॺॱऒ॔ॱऒ॔ॻॱॿ॓॔य़ॱड़ढ़ॱॱ ्यद्मा क्षेत्र मात्रद लिदा। यय ' सेष' मेद ' सर्वे' खेंचे' यलित ' में ' में दमें ' स्त्र पर्वे ' या प्रता प्रहेत रद'यक्रथ'र्य'ञ्'कुर्य'में केंद्रे'र्दद'रद'रद'यद'वे' वक्ष्य'र्यु'र्ने २८ दुक' छे से'२ ईक्षय य'र्योव स'**छैस'** यकृतं यदी वयसादरेमसाञ्चरायेकापराष्ट्ररारी राक्ष्यारेमायेदीयाया बुग्वार्रायरायकृत นารมางงา यर अयर เดิดางงางโดา युर्दु का उस्मार मुख्या कर्र हर्षु अर्थे माने प्राप्त वे प्राप्त वि र्थेज' ६ र 'यर । र्ये ९ पु र श्रेय ' मने र र र र ' स्व ' य है र ' से व ' युक् ' दु र वें द र र व र र सूय' क्षे प्रेम्भ छिभ प्रमुक प्रायहेक क्षेत्र हेर् क्रेस प्रायह रुष्टुद क्षेत्र । रह्म मर्कद रहासरे ाष्ट्रिय प्रति स्थान करा क्षेत्र के कार्याम क्षा क्षेत्र अदार् के के प्रतास के कर करा। देवा सदा के कि भु केंद्र 'चे 'युवा' मु 'वम रा ठर' मार्ड मारामा किटा रहा र में '२ रु का ही से रा महा विहा। सर्हे का नेर 'छे' यम्द 'ब्रुथद दर यग यहन य देन ये के व्येव विद्वा यर हुर है। रे वेन यर यदै भेदःरमः थदः भेदः व। भे के पूष्टः मेरियः श्चः रदः या दे हे से स्कृदः दिने सामकः वदः रदः ୶**ॸॱऒॸॱॻॴ॰ढ़ॖॱऒ**ढ़ॕॱॿॖऀॱढ़ऀॸॱढ़ॖॿॴॱय़य़ढ़ॎॿऀॿॱॿऀॴॿॎय़ॱय़य़ॱॿय़ॱ।

TRANSLATION.

The three wheels of the Buddhist doctrine spread over various countries, large and small, such as Kashmir, Nepal, Persia, Champaka, Kiśkindá, Sermig, Gyugma, Ramma, Siam, Singala, Priyanku, Yamuna, Chandra dvípa, Makha, Kaśa, Gyi-Jaĥ, Shaĥ-Shuĥ, Brusha, Ḥasha, Sumpa, Sahor Miĥug or Burmah, Jaĥ-yul, Yugur, Thogar, Orgyan, Dodipa, Lodpa, Chola, Kalinka, &c., &c. Various accounts are given of the rise and decline of the sacred creed in these countries in converting all living beings universally and partially, according as Karma permitted. In those countries many heretical doctrines also existed, which will not all be described here. It will be enough to describe the propagation of Buddhism in Sog-yul (Mongolia).

There is no account of the introduction of Buddhis a in Hor by any Paudits or saints from India. The first light of Buddhism came from Tibet-and that from the Sakyapa school. Chlingis Khán who turned the wheel of might (became a mighty conqueror) visited Tibet. After subjugating Nari-kor-sum, U' and Tsan, Lho, Kham and Gan, he sent an envoy to Tsan, offering large presents to the learned Kun-gah. Ninpo, the hierarch of Sakya, and appointed him his spiritual guide. and subsequently invited him to visit Hor. He obtained from Tibet some images, sacred volumes and Chaityas, from which the Mongols imbibed faith in Buddhism and commenced to adore Kon-chhog or the Supreme Being. During this time some Mongols also took the vows of Upásaka &c., whence they got hold of Dharma. This took place in the fire-hare year of the 4th cycle or 2011 of the Buddhist era, if Buddha's Nirvána were calculated from the year of the same name; but if it be calculated from the iron-dragon year, the introduction of Buddhism in Hor must be placed in 2007 B. E. From the fire-hare year to the iron-dragon year of the 10th cycle 503 years classed. During the reigns of Goyug and Gútan. the two grandsons of Chhingis Khán, Buddhism was formally introduced into Her. Gutan whose capital was in Landu, hearing the fame of Sakya "andita, sent an envoy to Tibet with rich presents to invite him to visit H'or.

Sakya Pandita had been previously told by his tutor Sonam-tse-mo about a prediction, that he should be invited to propagate Dharma by a border race who wore hats like falcons and shoes like a hog's snout. The prophecy being now realized, Sakya Pandita accepted the invitation. Accompnied by his nephew Phag-pa and Chhyagna he set out for Hor and met the king in the year fire-sheep of the 4th cycle (this date corresponds with A. D. 1248). The king was laid up with a disease called sadag (leprosy),

of which Sakya Pandita cured him by the mystical invocation of the Simhanáda dháraní. The king and his ministers heard from him the mystical worship of Gye-va-dorje.

He secured to himself then sincere faith by performing various miracles. Prior to this period the Mongolians possessed no written language. Pandita became desirous of designing a new alphabet for them. Once he observed a certain woman rubbing (softening) a piece of hide with a piece of timber of the shape of the teeth of a saw. He shaped the Mongolian characters after the teeth of that implement. By awanging the letters, divided in masculine and feminine characters,* with hard or tight, loose or slack, and weak or soft powers he invented the system of writing of the Mongols. In the year iron-hog (corresponding with A. D. 1252) both Sakya Pandita and the king died. The remains of the former were deposited in the Chhorten of Dulpai-dé outside the fortress of Lan-ju. Subsequently in the reign of Munkhe, Karma Bakshi and others from Tibet visited. Hor. Mun-· khe's younger brother named Khúblai became very powerful. He conquered China, Tibet, the whole of Hor, and about half of India up to the furthest boundary of Kashmir. He invited Phagpa-Lodoi-Gyaltshan, + the nephew of Sakya Pandita, from Tibet. On his coming to Hor in the year water-ox, the Emperor met and held long discussions on religious matters with him, and imbibed much faith in him. Previous to this, he had showed much attachment to Karma Bakshi. Although Phagpa's acquirements in grammar and sacred literature were great, on the other hand the acquirements of the bearded Lama, as Karma Bakshi was called, in judicious learning were eminent. Once under the secret advice of the Emperor, the Empress, named Jema-ssanmo, who revered Phagpa above all, asked him to enter into competition with Karma Bakshi in the performance of This was done with a view to amuse the Emperor. The parties having agreed to the proposal, the Bakshi, in the presence of the Emperor and his ministers, mounted the sky where he sat cross-legged, as in yoga, and passed right through mountains, &c. Phagpa also performed miracles by decapitating himself, then severing the five fimbs and turning them into five Dhyani Buddhas. He afterwards accomplished their re-union to restore to himself his own body.

 Of the consonant characters, every individual was formed by the combination of a vowel and a consonant, such as—

Na pa gha la ta Ne pe ghe le te Ni pi ghi li ti

and so on.

+ Arya Mati Dvaja.

Within the fortress of Lanju (or Landu) there is a tomb called the Chhorten of Karma Liśi which is identified with the tomb of Karma Bakshi, Karma Liśi being a mere corruption of the name Karma Bakshi. In the face of this account, the Debther Nonpo and other works say that Karma returned to Tibet where he died.

Previous to the Emperor's taking spiritual vows, the Empress observed the mystic ceremonics of Kaidorje. He inquired what kind of vows When the Empress uttered the words of the vow, were to be taken. he remarked, "Although I might take some of the vows, yet being a. sovereign, I cannot say that I will not violate the words of my spiritual guide." The Empress removed the objection by observing, that in worldly matters the Emperor's authority should be supreme, whereas in spiritual affairs the Lama's command should be paramount. The Emperor, satisfied. with the suggestion, observed 24 ceremonies, called Thub pai Khor, together with the invocation of Gyeva-dorje. On the occasion of initiation, Khúblai presented the Lama with two large mandalas (circular heaps of precious things). of which the one on the right-hand side was full of pearl balls without pinholes and as big as sheep's droppings, placed in bundles; the other on the left consisted of heaps of gold. Besides these, immense presents consisting of horses, mules, camels, silk robes, silver and gold, &c., were made to He decorated him with an exalted order which in Chinese is called "S'insin takausri," meaning the spiritual king of the three worlds, and conferred on him the city and country of Lishim and subsequently the entire sovereignty of Tibet and Tsholkha (Khokonur). Although the Emperor ordered that all the Bande of Tibet should adopt the Sakyapa theories, yet the most estimable Phagpa, thinking it fair to let them pursue their anciently adopted doctrines, showed toleration. He returned to Tibet in the year tree-ox and in the year earth-serpent of the 5th cycle revisited Hor. In the year iron-horse he framed the square shaped form of the Mongolian characters, and introducing the system of worship, meditation, and propitiation among the Mongols, furthered the cause of Dharma and living beings. The Emperor having obtained the sacred relics of Buddha, images and sacred books and chaityas from India, crected temples and monasteries by which Buddhism was greatly promoted. The square shaped characters, called Khorig, having failed to answer the purpose of transla ting the sacred books, the Mongolians made use of the Yugur character in writing their language as a medium for the expression of the sacred hymns. During the reign of king Olje, the Sakyapa Lama named Chhoikyi-hodsser came to Mongolia and perfected the saw-teeth shaped characters invented by Sakya-Pandita by adding tails to the letters. The Mongolian characters were thus fit to be used in writing translations from foreign languages. Subsequently in the reign of Hai-san-khulug portions of the Kah-gyur

and grammar were translated into the Mongolian language. In the reign of Poyanthu, Jam-yang the pupil of Rigral the Prefect of Narthan, who during his visit to Narthan had incurred the displeasure of his Lama by appearing before him in a mask, paid a visit to Hor. Subsequently Jam-yan pleased his master by sending him large presents for a copy of the Kahgyur collection. Among the presents there was a small box full of Chinese ink which delighted Rigral very much. On his return to Narthan, Jam-yan resided in the house where the Kahgyur was copied and which was called Jam-yan Lhakhan.

In this manner, the way being opened, the copies of the Kahgyur gradually increased. After Jam-yan, Karma Ran-Ju-Dorje visited Hor and be came the spiritual guide of one of the Hor kings, who, it appears, was named Thogan-themur (the last Emperor of the Mongol dynasty), the well-known descendant of Chhingis Khán, invited Karma-Rolpai-dorje who accordingly in the 19th year of his age in the year earth-dog came to . Hor. During the fourteen reigns from Chhingis Khan to Erteni Chhogthu, many Sakyapa and Karmapa Lamas visited Hor, some of whom received the honour of the order of Ti-sri. The introduction of the Gelugpa church in the spiritual relation of Mongolia commenced at this time. During the reign of Thumer-kyi Althan Khán, the third Gyal-van (Dalai) named Sonam Gyatsho visited Hor and abolished the worship of On-gvad (the chief Demon) and the practice of offering animal sacrifices to demons. He introduced the Gelugpa (yellow-hat) school of Buddhism in Hor where he died, and his incarnation named Gyal-van Yonton Gya-tsho appeared in Mongolia, for which reason Buddhism became greatly diffused over that country, and all the Mongols were converted to the Gelugpa church. Afterwards Shere-thu-guśri translated the three yum (vulgarly called bum) into the native Mongolian In the days of Chhahar-leg-dan Khuthog-thu several translators headed by Kungah Hodsser translated the whole of the Kahgyur into Mongolian. The last of the descendants of Chhingis Khán named Santhu-gusi (called Legdar in Tibetan), a petty prince, was so degenerate that he failed even to rule over his own country and his dynasty passed off from power. In the reign of Sunchi (De-Kyi) the translation of the Kahgyte in Mongolian was revised and partially printed. It was in the reign of the Emperor Chhinlun (Kyen-long), the incarnate Manjusri, that the entire Kahgyur and Tangyur were for the first time printed in the Mongolian language. Then also the all-knowing Chankya-Rolpai Dorje prepared the Khapai-Junné, a compendious grammar of the Mongolian language, which was indispensably necessary to facilitate translations (lit., which served as an eye to the future translators.) Asuthu, king of Khálkhá, had met the Gyal-van (Dalai Lama) Sonam Gya-tsho during his sojourn in Mongolia and erected the temple of Erteni Joyo.

At that time the incarnation of Tárá Nátha (Je-tsun-dampa) named Lo-ssan-tanpai Gya-tsho in the person of the son of his grandson Dorie Thushi-ye-thu Khán, was acknowledged as the supreme head of the seven Khálkhá Khanates. The Emperor of China greatly exalted his position by conferring on him high distinctions. The great monastery of Urga called Rivo-ge-gye-lin was founded, and from that time the incarnations of Tará Nátha successively appeared. Jaya Pandita Lo-ssán-thin-leg, who was the pupil of the fifth Gyal-van and Panehhen-Lo-ssan Chho-gyan, and Erteni Pandita Lo-ssan tan-dsin founded many monasteries and promoted the. spread of Buddhism in Hor. From this period the land of the Khálkhá became filled with priestly congregations, sages and saints of immaculate birth; and sacred study and saintly communion were greatly diffused. The Prefect of the Goman College of Dapun, named Ton-dub Gya-tsho, who was famed to have attained the 2nd stage of Bodhisattva perfection, introduced Buddhism into the Thorgwod country, the progress of which was, however, impeded by the surrender of the country to the Russians (Orrus)... Subsequently, when the country was brought under the Emperor of China, the chiefs were re-instated in their respective states and the practice of the precious religion revived. Hashag-chhe-chhu Khán, the reigning chief of the four great tribes of Œ-loth, also called Orod, was defeated and dethroned by Boshog-thu Khán of the tribe of Tshoru who had grown powerful, in consequence of which the whole of the Œ-loth kingdom came under his possession. He established many schools for the instruction of monks in the Sútras and Tantras (aphorisms and mysticism). Thereafter Erteni Jorig-thu khun tho-che-Tshe-van-rabtan encouraged Buddhism in general and especially the Gelugpa church. He by turns invited the Mahámantrí of Taśi-lhunpo named Geleg-rabgya, and Paljor-gyatshog, and latterly by inviting Tampa-rabgya of Washul from the Dapuñ monastery and many others, introduced domestic priesthood and service (like that of the Upásakas) among the Mongols. He founded the monasteries of Nam-tse-diff and the system of imparting instruction to neophyte monks. and established moral discipline and training. Although he failed to establish schools for the study of dialectics, yet by teaching the higher and lower (simpler) Lamrim of Tsonkhapa, he introduced the secret way to Bodhisattva (perfection). Like the celebrated Ralpachan sovereign of Tibet, he allotted three families of tenants, 6 camels, 40 cows and horses and 200 sheep &c., for the maintenance of every monk or neophyte. After him his son Gahdan-tsherin Wanpo invited the celebrated professor and sage Paldan-Yeśé, the learned principal of Thosam lin of Taśi-lhunpo, the Vinayic ascetic Lo-ssan Phun-tsho from Dapun, who held the office of the Prefect of the Goman College, and Ge-dun-leg-pa the Prefect of the Será monasterv. of whom the last succeeded in opening classes for the study of metaphysics

and dialectics. He erected many monasteries and filled them with images, sacred volumes, and chaityas by which he filled the Chungar country. By conferring distinctions and endowments on the scholars of philosophy, he greatly diffused Buddhism.

Afterwards when the kingdom was overthrown by internecine wars, all the religious edifices were demolished, the effect of which even now survives in the desolate aspect of the country like the fields of autumn (after harvest). From one of the four famous tribes of Orod, the celebrated king, the upholder of religions, called Guśri Khán, son of the Khán of the Hoshad, was born in the year water-horse. His name was Thorol-bá-dur. According to the prophecy of Ti-me Lhun-dub the obtainer of sacred treasure, he is said to have been the miraculous emanation of Chhyagna Dorje (Vajrapání), and according to the revelation of the Kahgyur, he was a religious king who obtained one of the Bodhisattva perfections. At the age of thirteen he assumed the command of the army of the Gokar (white heads), numbering .10,000, and went on an expedition against Hoi-Hoi (Tangyut). He gained a complete victory in the light, for which he became eminently During this time Buddhism was not spread in the Ocloth country. In other Mongolian countries the Gyal-van (Dalai-Lama) Sonam-gya-tsho, at the invitation of Althan Klan, had visited Khálkhá. By reason of their spiritual relation Buddhism flourished there. Guśrikhán, on only hearing its name, imbibed faith and veneration for Buddha. He made many salutations by repeated prostrations towards that sacred country (Tibet), thereby hurting his forehead. When he was twenty-live years old, his mother died. In order to celebrate her funeral and for her salvation, he distributed a large quantity of gold and silver as alms to the poor. On a certain occasion there arose a dispute between the Orod and Khálkhá. Being overpowered by compassion, he came before the Khálkhá assembly to plead for the amicable settlement of the matter, removed their differences and, having brought the contending nations to terms, returned to his own country. At this Ton-khor Chho-je and the princes and ministers of Khálkhá became greatly delighted. They gave him the title of "Tai-kausri." During the Dalai Lamá Sonam Gya-tsho's visit to Mongolia, an Orod came to reverence him. He saluted and presented him a book called Serhod Tampa. On being asked the name of the book, the Orod replied, "Lord! this is called Althan-kerel."* The Gyalvan (Dalai), then accepted the man's alms and predicted that in the land of Orod after twenty years Buddhism should be introduced. According to this prediction, Guśri-khán introduced Buddhism by translating Serhod-Tampa and many other volumes after a lapse of twenty years.

From althan, gold, and keral (Sanskrit kiran), ray of light, golden light.

During this time king Chha-Har having embroiled the six great principalities in internal wars, one of the princes took refuge among the Khálkhá tribes. The Khálkhá princes not a reeing to shelter the refugee, fell out among themselves. One of their chiefs named Chhog-thú, banished from his own courtry, took possession of the Amdo province. No sooner had he established his power over the Amdo people, than he began to injure Buddhism in general, and more particularly the Gelugpa church. When the report of his evil doings reached Guśri-Khán, he became greatly enraged. In order to succour particularly the church of Tsonkhapa, he left his native place at the head of a large army, and in the year fire-ox arrived near Khokhonur where he inflicted a signal defeat on Chhog-thu and slew 40,000 soldiers in the field. The whole of Amdo now passed under his power.

He then started for U to pay homage to the Dalai, Tasi and Gahdan Thips of whom the last was the spiritual father of the other two. He had an interview with the fifth Gyal-van (Dalai-Lama) and Panchhen-Lo-ssan-Chhoi kyi-gyal-tshan whom he greatly venerated. At the time of his visit to the Gahdan monastery which took place during the night of the new moon, he saw the interior of the monastery by the light emitted from luminous pebbles on the floor and through the avenues. This event he considered very auspicious. In the year fire-ox during the winter season he returned to Khokhonur. In the mean time king Beri of Kham commenced to persecute the Buddhists, having himself become a proselyte to the Bon religion. Ilearing this, Guśri-Khán marched towards Kham in the year earth-hare with a large army, commenced hostilities and annexed Kham to his dominions. King Beri was captured in the year. iron-dragon, on the 25th of the 11th month and was thrown into a prison in Kham, while all the Lamas and chiefs of the Sakya-pa, Gelug-pa, Karmapa, Duk-pa and Taglun-pa sects were inberated, and sent to their respective After defeating Beri, Guśri Khán turned his attention towards the conquest of Jan, the king of which country submitted to him without hostilities and agreed to pay him homage and tribute.

During this period the whole of Tibet was ruled by king. De-si-Tsanpa whose fort was the eastle of Shi-ga-tse. Having adopted the teaching of the Karmapa school, he tried to exalt it above all others and evinced much disregard towards the Gelugpa school. Guśri Khan took umbrage at this. Accordingly, to raise the prestige of the Gelugpa church, he invaded U and Tsan at the head of his army, defeated all the armies of Tsan and sent the vanquished monarch and his ministers captives to the prison house at Nehu, in U, and brought the whole of Tibet under his power. He was now acknowledged as the sovereign of the countries Tibet, Kham and Amdo. He organised an enlightened

government. He extirpated all enemies and rivals of the Gelugpa church. The Indian king Rabo Sin, the king of Yambu (Nepal), and the Rájá of Nari and many other border kings sent him presents according to their national custom. Afterwards he made a present of the whole of Tibet proper to the fifth Dalai Lama in the year 1645 A. D., and thereby laid the foundation of the fame and dignity of the Court of the Dalai Lamas. Even at the present day their earthly mansien Potálá or Gahdan Phodañ is believed to be a counterpart of the celestial mansion .of Gahdan or Tushitapuri (Paradise). Guśri Khán (Kauśri Khán) had ten sons, of whom Tayen Khan and his grandson Lha-ssan ruled successively in Tibet. Guśri's son, Tha-ákhu-taśi Bathur, became king of Khokhonur. Thus the descendants of Guśri Khán, though they ruled separately as independent princes, did not require to be directed by others, but, subsequently, on account of the war raised by Tan-zing Wan, they were weakened, when the Emperor of China subjugated them all and annexed their countries to his dominions. But he allowed them to retain their respective possessions, and permitted them to follow their religious observances, according to the Gelugpa principles. It became customary with a great number of Mongolian Lamas to enter the different monastic colleges of Tibet, to study sacred literature. On their return from Tibet they shewed themselves capable of teaching the sacred religion. They founded schools in their respective native places. Holy personages from U and Tsan, Amdo and Kham, having come to take their birth in Mongolia, the country of Hor has now become flooded with monasteries and chhortens and religious congregations. The study of dialectics also has been introduced there.

With the exception of Solonpa, Bargwad and a few other savage tribes, all the Mongols are Buddhists. The heretical Yavana (Lálo) religion decayed and passed away. The old schools of Sækyapa and Karmapa Lamas were abolished, and in their place the Gelugpa school flourished encombassing the land.

A GENEALOGY OF THE MONGOLIAN MONARCHY.*

(Ancestors of Jenghis-khán).

Thengir-khu-borta Chhi.

Bada-chhi-khan.

Tham-chhag.

Chhi-Jimer-khan.

· Obtained from Tibetan sources.

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La-u-Jan-bhere-rol.
Pagu-ni-dun.
Sem dsa-Ji.
  Lá Ju.
Dú-phu-mer-khan.
Podon-chhar-mu-khan.
Gai-chhi.
Bi-khir.
Manan-tho-Jan.
Gai tho-khan.
Bai-shin.
Khor-thog shin.
Dum ba-khai-khan
Go-len-la-khan.
Bar-than-BA-DUR, (Badur or Bathur a hero, from which the
                     word Bahadur is probably derived.)
Ye-phur-ga badur,
  married to
  Huudlun.
Сишій дія Киан or Jenguis Киан (born 1182 A. D., reigned
                     23 years, and was killed by his wife).
  Ankoda. 1 (reigned 6 years)
  Goyug (reigned 4 years) Gogan or Goyugan (also called
     or
                                                   Gutan).
   Koyug.
Olta or Aulta (reigned 6 months)
Munkhe Khan (reigned 9 years)
KIII BLAI KHAN (reigned 35 year, died at the age of 80)
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Sechhen.

Yesun Themur (reigned 5 years) O-Wan-Je or blje (reigned 13 years) Haisan Khulug (not known) Poyanthu (reigned 9 years) Siddhi Pála Yen (reigned 3 years) Ju-thi Yesun thumer (reigned 5 years) Ra-khyi-Phag (reigned 40 days). Kushala-go-thin (reigned 30 days). Thog-thumer Chi-ya-thu (reigned 5 years). Erteni Chhog-thi (reigned 1 month). Tho-gan Thumer* or Themur (1333 A. D., he sat for 35 years on the Imperial throne of China, and fled from Pekin in secret to save himself from the conspiracy formed by the Chinese nobles against his life).

The Min Dynasty superseded the Mongol Dynasty in China.

From Thumer or Themur the name Timur is probably formed.

Memoir of the Author of the Tabakát-i-Násirí. By Major G. H. Raverty, Bombay Arry (Retired).

Few materials exist for a notice of this author, and these are chiefly furnished by himself.

The first mention he makes of his family is to the effect that "the Imám, 'Abd-ul-Khálik, the Júrjání, having, in his early manhood, dreamt a dream on three successive occasions, urging him to proceed to Ghaznín and seek a wife, set out thither; and, subsequently, obtained in marriage one of the forty daughters of Sultán Ibráhím of Ghaznín," who was in the habit of bestowing his daughters, in marriage, upon reverend and pious Sayyids and 'Ulamá, like other Musalmán rulers have continued to do, down to recent times.

By this wife, 'Abd-ul-Khálik had a son, whom he named Ibráhím, after his maternal grandfather, the Sultán; and he was our author's great-grandfather. He was the father of the Mauláná Minháj-ud-Dín 'Uşmán, who was the father of the Mauláná Saráj-ud-Dín Muhammad—who is called Ibráhím by some—who was known by the title of 'Ujúbat-uz-Zamán or "the Wonder of the Age." He was the father of the Mauláná Minháj-ud-Dín* Abú-'Urrar-i-'Uşmán, the author of the History entitled the Tabakát-i-Náṣirí, who thence often brings in his father's and grandfather's name, styling himself 'Minháj-i-Saráj-i-Minháj, the two izáfats being used to signify son of in place of the Arabic bin.

Our author's ancestors, on both sides, for several generations, appear to have been ecclesiastics of repute and men distinguished for learning. He states that he possessed, among the misúl or diplomas granted to his maternal ancestors by the Khalífahs, one from the Khalífah Mustazí B'illah, conferring the Kází-ship of the fortress, or rather, fortified town, of Túlak, described in his work, together with that over the Kuhistán, and the Jibál—Highlands—of Hirát, upon his maternal grandfather, in conformity with the diploma previously held by the latter's father before him. His paternal grandfather also received an honorary dress from the same Pontiff; and our author says that he himself possessed the diploma which was sent along with it.

In the oldest copies of the text, and in several of the more recent, our author almost invariably styles himself 'the Júrjání' (جورجاني), as I have from the outset rendered it; but those MSS. noticed in the Preface to the Translation, which appear to have been copied from the same source as that from which the India Office Library MS. was taken, or from that copy

[•] The title, Saráj-ud-Dín, means "The Lamp, or the Luminary of the Faith," and Minháj ud-Dín, "The High-road, or the Way of the Faith." See "Translation," note², page 1295.

Since writing note, at page 321 of my "Translation," giving an account of the Amír Mas'úd's inroad into the northern parts of Ghúr, when on his way from Ghaznín to Hirát, I have considered that the word given by our author referred to the tract of country described in that note as the Gúzgánán, or the Gúzgáns, by Tájzíks, but which Arabs, and people of Arab descent, who use $j \in$ for the Tájzík $g \subseteq$, turn into Júzjánán, and that the word he uses in connexion with his own name refers to one of the Gúzgáns, and that he should be styled 'the Gúzgání' or 'the Júzjání.' As the most trustworthy copies of the text, the best and most correctly written, had Júrjání, I considered it necessary to follow them as I had begun, and to mention the matter more in itetail in the Memoir of the Author's life.

Gúzgán, as the native inhabitants styled it, and Arabs Júzján, is not the name of a single town, village, or fortress, but of two or more of the small districts or tracts of country among the mountains, on the northwest frontier of the country of Ghur, and north of Hirat, beyond the Murgh-Ab—the Jibál of Hirát, as he himself styles it,—but its exact position, and the localities of most of the great fortresses mentioned by our author in the last Section of his work, are at present unknown to us. Gúzgánán, or Gúzgáns, were the appanage of the Amír Mulammad, brother of Mas'ud; and it was from thence that he was brought when he assumed the throne of Ghaznín after the death of his father. Notwithstanding the details which our author gives respecting the great fortresses of Ghur, Gharjistán, and other parts, including the fortress of Túlak, which appears to have been his own place of residence at the time, and also the home of his maternal relatives (see "Translation," page 1066 and note5), which he helped to defend against the Mughal invaders, and which must have been situated in one of the Gúzgáns, he never once, throughout his whole work, refers to Gúzgán or Júzján, except in connexion with his own name. also notes to pages 186 and 232.

After the Ghúrís obtained possession of Láhor in 582 II., and they had seized the Sultán, Khusrau Malik, the last of the Sultáns of Ghaznín, our author's father was made Kází of the Ghúríán army stationed at Láhor, under the Sipah-Sálár, 'Alí-i-Kar-mákh; and twelve camels were assigned him for the conveyance of the establishment of his office, his tribunal, etc., on the line of march.

Our author was born after this, in the year 589 H., the very year in which Dihlí, of which, and of which Musalmán kingdom, he was subsequently to become the chief Kází and Ṣaḍr, was made the seat of the Musalmán government in Hindústán by the Turk Mamlúk, Kutb-ud-Dín I-bak, who was, in after years, to become its first Muḥammādan Sultán. That our author was born at Láhor, as the Dághistání, referred to farther on, asserts, cannot be correct; for, from what he himself states respecting his arrival at Uchchah in 624 H. [see pages 541 and 722], that was the first time he set foot in Hind. Had he been born at Láhor, he would; doubtless, have mentioned it, and he would probably have been styled, and known as the Láhorí in consequence.

The next mention he makes of his father is, that, when Sultán Bahá-ud-Dín Sám, ruler of Bámíán and Tukháristán, succeeded his father on the throne, he desired that our author's father, the Mauláná Saráj-ud-Dín Muḥammad, should take up his residence in his kingdom and enter his service. 'With the sanction of his own sovereign and patron, and Bahá-ud-Dín Sám's suzerain, namely, the Sultán of Ghúr, Ghiyás-ud-Dín Muḥammad-i-Sám, the Mauláná proceeded to the Court of Bahá-ud-Dín Sám, and was made Kází of the kingdom of Bámíán and Tukháristán, with the judicial administration over its forces, was made censor, with full powers as regards ecclesiastical law, and entrusted with the charge of two colleges and their funds. This happened in 591 H., when our author was in his third year. He states that the diploma conferring these offices upon his father, in the handwriting of the Wazír of the Bámíán state, was still contained in the kharítah [a bag of embroidered silk for holding documents] containing his own diplomas, his banner and turban of honour.

The mother of our author was the foster-sister and school-mate of the Princess Máh Malik, the daughter of Sultán Ghiyás-ud-Dín Muhammadi-Sám, mention of which lady will be found in several places in his History; and his mother appears to have continued in her service after her marriage. Our author distinctly states that his early years were passed in the *Haram* of the Princess, until the period of his entering upon adolescence, when, according to Musalmám usages, he had to be sent elsewhere. He speaks in terms of much gratitude of the fostering kindness and protection he received while dwelling in that Princess's household. Under these circumstances, Láhor can scarcely have been the place of his birth.

. As early as his seventh year our author began to prosecute his studies; and used to attend that eminent teacher and Imam 'Alí, the Gharmaní, for the purpose of acquiring the Kur'an by heart.

When Sultán Takish, Khwárazm Sháh, withdrew his allegiance from the Khalífah Un-Náşir-ud-Dín-Ullah, and the latter's troops had been defeated by him, Ibn-ur-Kabbí', and Ibn-ul-Khatíb, on two different occasions, came as envoys to the Courts of the Sultáns of Ghár and Ghaznín to demand aid from those monarchs against Sultán Takish. In consequence, the Imám Shams-ud-Dín, the Turk, and the Mauláná Saráj-ud-Dín Muḥammad, the Tájzík, our author's father, were directed to proceed to Baghdád, to the Khalífah's Court, along with the envoys.* They set out for Baghdád by way of Mukrán; and, in some affray into which they fell on the road, they were attacked by a band of robbers, and our author's father was killed. Intimation of his death was received in a communication from the Khalífah to the Sultán Ghiyág-ud-Dín Muḥammad-i-Sám, in these words: "Furthermore, Saráj-i-Minháj perished in an affray on the road. The Almighty recompense him!"

Another of our author's relatives, his mother's brother's son, was Ziyá-ud-Dín Muḥammad, son of 'Abd-us-Sallám, Kází of Túlak, who was left in command of the fortress of Tabarhindah, with a force of 1200 Túlakís, by the Sultán Mu'izz-ud-Dín Muḥammad-i-Sám, when that Sultán was about to retire from Hind before the hot season of 587 H, intending to return after it was over and relieve him. The Kází of Túlak was to hold the place for seven months; but as the Sultán, just after this arrangement was made, was defeated by Rác Pithorá and severely wounded in the battle, and an expedition into Khurásán soon after intervened, he was totally unable to come to the Kází's relief, as agreed upon, in the following season, and, consequently, after having held out over thirteen months, the Kází Ziyá ud-Dín Muḥammad had to capitulate.

At the time Sultán Ghiyás ud-Dín Maḥmúd, son of Ghiyás ud-Dín Muḥammad i-Sám, was assassinated by the Khwárazmí refugees, in Safar, •607 H., our author was dwelling at Fírúz-koh, and was then in his eighteenth year.

In 611 H., the year preceding the surrender of his capital Fírúz-koh, by the last of the Sultáns of the Chúrí dynasty, our author proceeded thither. Two years after we find him in Sijistán, at Zaranj, the capital, where he remained some time. At this period the whole of the territories which had formed the empire of the Chúrís, including the dominions of Ghaznín, and extending east of the Indus into the upper part of the Sind-Ságar Do-ábah of the Panj-áb as far as the Jhilam, had fallen under the

* He was despatched on this mission by Ghiyas-ud-Dín Muhammad-i-Sám, Sultán of Ghúr, the elder brother and suzerain of Mu'izz-ud-Dín Muhammad, Sultán of Ghaznín. The latter is mentioned in a paper in this Journal, Part I., No. 1, for 1880, page 28, by Mr. C. R. Stüpnagel, who, is at a loss to know why the elder brother's name appears on his younger brother's coins, and informs us that "of Sultán Ghiás-ud-din scarcely anything is known." Some in formation respecting him will be found in the Translation of the author's History, and in note 5, page 472, and 2, page 489. See also Part I., No. II., page 84, of the "Journal."

sway of the Khwárazmís. These events must, in some way, have been the cause of his sojourn in Sijistán for seven months, but he is quite silent on the causes which led him there. See page 195.

In 617 H., during the first inroad of the Mughals into Ghúr and Khurásán, before the Chingiz Khán himself crossed the Oxus with his main army, our author was living at Túlak; and, shortly after, in the same year, took part, in the defence of that fortified town against the invaders, who kept prowling about it for about eight months. During a period of four years, from the above mentioned year up to the close of 620 H., during which the Mughals made several attempts upon it, he helped to defend it.

In 618 H., the year in which he says the Chingiz Khán crossed the Jíhún into Khurásán, and he was in his thirtieth year, he married the daughter of a kinsman of his own; and, in 620 H., he determined, as soon as circumstances permitted, to leave his native country, and proceed into Hindústán, not liking, apparently, to dwell in a country overrun by the Mughal infidels. In 621 H. he was despatched from Túlak, where he was then living, and in the defence of which against the Mughals he had just taken part, by Malik Táj-ud-Dín Ḥasan-i-Khar-post to Isfizár, after Khurásán had become clear of Mughals, and from thence into the Kuhistán—the Chingiz Khán had, at that time, returned homewards—to endeavour to arrange for the re-opening of the kárwán routes, which, during the Mughal invasion, had been closed, and the traffic suspended.

On a second occasion, in 622 II., he again proceeded from Túlak into the Kuhistán for the same purpose, at the request of Malik Rukn-ud-Dín Muḥammad, son of 'Uṣmán, the Maraghaní, of Kháesár of Ghúr, the father of Malik Shams-ud-Dín Muḥammad, the first of the Kurat dynasty, as the Tájzík—not Afghán, I beg leave to say—rulers of the fiefs of Hirát and Ghúr and their dependencies, who were the vassals of the Mughals, were styled. The following year he again set out on a journey into the Kuhistán, on the part of Malik Rukn-ud-Dín Muḥammad, that the kárwán route might be re-opened. From Kháesár he first went to Faráh, and from thence proceeded by way of Sijistán into the territory referred to, and returned to Kháesár again.

In 623 H., our author, who appears to have left Túlak and was residing at Kháesár, with the permission of Malik Rukn-ud-Dín Muḥammad weut to Faráh in order to purchase a little silk required by him for his journey into Hindústán. Having arrived in the neighbourhood of Faráh, Malik Táj-ud-Dín Binál-Tigín the Khwárazmí, who then ruled over Sijistán, and was engaged in war with the Muláḥidah of the Kuhistán, induced him to undertake a journey into the latter territory, to endeavour to bring about an accommodation between himself and the Muláḥidah

governor of that part, the Muḥtashim, Shams-ud-Dín. Our author was accompanied by the son of Malik Rukn-ud-Dín Muḥammad whose name is not mentioned, but, in all probability, it was the identical Shams-ud-Dín, Muḥammad, the founder of the Kurat dynasty. Our author succeeded in effecting an accommodation, but it does not appear to have been on terms acceptable to Malik Táj-ud-Dín Binál-Tigín; for he wished him to return to the Muḥtashim's presence and declare war again. This he declined to do, as he had several times put off his journey into Hind, and was now desirous of departing without further, delay, and before the Mughals should again appear. Malik Táj-ud-Dín Binál Tigín was wroth at this refusal, and shut him up within the walls of the fortress of Ṣafhed of Sijistán. There he was detained for a period of forty-three days, but, Malik Rukn-ud-Dín Muḥammad having interfered in his behalf, he was set at iberty.

He did not allow the grass to grow under his feet after this; and in the fifth month of the following year—Jamádí-ul-Awwal, 624 H., [in another place he says it was Rajab, the seventh month, while in another place—page 612—he says it was in 625 H.], by way of Ghaznin and Baníán, he reached Uchehah by boat; and, in the following Zí-Hijjah, Sultán Náşir-ud-Dín Kabá-jah, ruler of Uchehah and Multán, placed him in charge of the Fírúzí College at Uchehah, and made him Kází of the forces of his son, 'Alá-ud-Dín Bahrám Sháll.

Our author could distinguish the winning side, and preferred it; for, no sooner had Sultan Shams-ud-Din I-yal-timish, ruler of Dihli, Kabá-jah's rival, appeared before Uchchah, than he deserted Kabá-jah and the Firuzi College, and went over to his rival. In the first place, our author presented himself before Malik Táj-ud-Din, Sanjar-i-Gajz-lak Khán, who was in command of the van of I-yal-timish's forces; and, a few days after, I-yal-timish himself having arrived, he waited on him. He was favourably received, and was appointed to officiate, in his priestly capacity, within that Sultan's camp. After the fall of Uchchah, he accompanied I-yal-timish to Dihli; and reached it in Ramazán, 625 II.

He subsequently accompanied the Sultán, in his priestly capacity, to Gwáliyúr in 629 H.; and, in the following year, after that stronghold was taken possession of, was made Kází Khatíb, and Imám of Gwáliyúr and its dependencies, under the governor, Rashid-ud-Dín 'Alí. In the early part of Sultán Raziyyat's reign he returned to Dihlí, but he was not removed from office, neither was he a "forgiven rebel;" and, during his absence from Gwáliyúr, his Deputies acted for him. On reaching the capital, in 635 H., that sovereign added to his offices that of Superintendent of the Násiríah College at Dihlí.

[•] See Translation, page 1285, and Thomas's "Pathán Kings of Dehli," page 105.

In the year 639 H., in the reign of Sultan Mu'izz-ud-Din, Bahram Shah, our author was made Chief Kazi of the Dihli kingdom, and of the capital as well. In the disturbances which arose between that Sultan and his Amirs, our author, and other ecclesiastics, endeavoured to bring about a peaceful accommodation, but without effect. In Zi-Ka'dah of the same year, the Khwajah, Muhazzab-ud-Din, the Wazir, bribed a number of villains to murder him; and, after the conclusion of the Friday's prayers, on the 7th of that month, they actually attacked him in the Jami' Masjid, but he escaped without nurt.

Soon after, on the accession of Sultan 'Ala-ud-Din, Mas'ad Shah, on the Khwajah, Muhazzab-ud-Dín, being re-appointed Wazír, our author, in 640 H., resigned the Chief Kázíship, and in Rajab of that year left Dihlí in order to proceed into the territory of Lakhanawatí. There'ne remained about two years, and there he acquired his information respecting it and its rulers. While residing in that country, he accompanied Malik Tughril-i-Tughán Khán in his expedition against the Ráe of Jáj-Nagar, and was present at the attack on the frontier post of Katásin, in Shawwál, 641 H. On the removal of that Malik from the government Lakhanawati in 643 H., our author accompanied him on his return to Dihlí, and, in Safar of that year, presented himself at Court. Muhazzab-ud-Dín had in the meantime been put to death by the Amírs; and, through the interest and efforts of his subsequent munificent patron, Malik Ghiyág-ud-Dín, Balban (afterwards Ulugh Khán-i-A'zam, and subsequently Sultán of Dihlí), who held the office of Amír-i-Hájib, three days after his return, he was put in charge of the Nasiriah College once more, and entrusted with the administration of its endowments, the lectureship of the Jami' Masjid, and the Kázíship of Gwáliyúr, according to the previous grant. Subsequently, in the same year, he accompanied the army which advanced to the banks of the river Biah for the relief of Uchchah when invested by the Mughals. •

In 644 II., at Jalhandar [in the Panjáb], on the return of the army, on the occasion of performing the services prescribed for the 'Id-i-Azhá in the hall of the College there, the new Sultán, Násir-ud-Dín Mahmúd Sháh, to whom his History is dedicated, and after whom it is named, presented our author with a cloak, a turban, and a richly caparisoned horse. In 645 H., he wrote a description, in verse, of the expedition against Talsandah, entitled the "Násirí Námah." The Sultán rewarded him for this with a yearly stipend, and Malik Ghiyás-ud-Dín Balban, the hero of the poem, and commander of the expedition, give him the revenues of a village in the Hánsí province, which was that Malik's fièf at that period. In 649 H., for the second time, the Chief Kázíship of the Dihlí kingdom with jurisdiction over the capital as well, was conferred upon him; but when, two years after, in 651 H., the eunuch, 'Imád-ud-Dín-i-Rayhán,

succeeded in his conspiracy for the removal from office of our author's patron, who had been raised to the title of Ulugh Khán-i-A'zam in 647 H., and he was banished the Court, our author, like others of the Ulugh Khán's clients and supporters, was removed from the office of Chief Kází, and it was conferred upon one of the Rayhán's creatures, notwithstanding our author stood so high in the estimation of the weak and puppet Sultán. In 652 H., matters improved a little: a new Wazír succeeded; and, while in the Kol district, whither our author appears to have accompanied the Sultán's Court, the title of Sadr-i-Jahán* was conferred upon him.

At the close of the following year the Rayhani was ousted from office, the Ulugh Khan-i-A'zam again assumed the direction of affairs, and our author, who, for months past, had been unable, for fear of his life, to leave his dwelling, even to attend the Friday's service in the Jami' Masjid, was in Rabi'-ul-Aw'val, 653 H., for the third time, made Chief Kazi of the Dihli kingdom, with jurisdiction over the capital as before.

With the exception of his remark at page 715 of his History in winding up the events of the year 658 H., that if his life should be spared—he was then in his seventieth year—and abtitude should remain, whatever events might subsequently occur would be recorded, our author henceforward disappears from the scene, and we hear no more of him. At the end of his account of the Ulugh Khán-i-A'zam farther on, he does not renew that promise, nor does he to so when finally closing his History. The munificent rewards he received on presenting copies of his work to the Sultan and to the latter's father-in-law, the Ulugh Khan-i-A'zam, are mentioned at page 1294. He refers to his family casually, enow and then, in his work, but, with a single exception, enters into no particulars whatever. At page 820 he says, with reference to the Malikul-Ilujjáb [Head of the Chamberlains], 'Alá-ud-Dín, the Zinjání, that he is "his son, and the light of his eyes;" but he could not have been his son from the fact of his being styled "the Zinjání," that is to say, a native of Zinjan in Khurásán. He may have been his son-in-law, or an adopted son.

When the emissaries from Khurásán were received by the Sultán, Násir-ud-Dín Mahmúd Sháh, as related at page 857, our author composed a poem befitting the occasion, and this, he says, was read before the throne by one of his sons. He also, in one place, refers to a brother.

Between the time when our author closes his History in 658 H., and the Ulugh Khán-i-A'zam succeeded to the throne of Dihlí under the title of Sultán Ghiyág-ud-Dín, in 664 H.—the date generally accepted, although Faṣiḥ-i says it was in 662 H.—is a period of about six years; and, as no other writer that we know of has recorded the events of that period, it is a

^{*} See "Translation," page 698, and hote 8.

complete blank in Indian History, which, I fear, cannot be filled up. Ziyá-ud-Dín Baraní, in his Táríkh-i-Fírúz-Sháhí, which is not much to be depended on, says he takes up the relation of events from the time our author left off, but this is not correct, for he begins with the reign of Sultán Ghiyás-ud-Dín Balban.

Our author died in his reign, but when cannot be discovered, neither can the place of his burial. Possibly some inscription may hereafter turn up which may tell us, but there is no record available in any of the works I have waded through in search of the information. Whether his health failed him; whether he grow out of favour with his old patron, the new Sultán; or whether circumstances arose which, as regards the Ulugh Khán's conduct towards the weak-minded, but amiable, Sultán Násir-ud-Din Mahmud Shah, would not bear the light of day—for there are vague statements of foul play on the part of the Ulugh Khán, kut no proofs who shall say? Some writers state that the Sultan died ? natural death, which is most probable, and some further add that he, having neither offspring nor heir, nominated his father-in-law, the Ulugh Khán-i-A'zam, his successor, which was, but natural, seeing that, for nearly twenty years, he had virtually ruled the state. That the Ulugh Khán-i-A'zam poisoned him appears unworthy of credence, since, had he desired to supplant him, or get rid of him, he might have effected either object many years before. See "Translation," note5, page-716.

The only mention I can find, after much search, respecting these years, between the closing of our author's History and the accession of the new Sultán, is the following from Fasih-í. "Sultán Násir-ud-Dín Mahmúd Sháh died in this year 662 H., and great anarchy and disorder arose throughout the territory of Hindústán. At last, since among the great Amírs of Hind, for prudence, counsel, wisdom, munificence, dignity, magnificence, and power, the Amír Shiyás-ud-Dín [the Ulugh Khánsi-A'zam] was preeminently distinguished, and as he had obtained his freedom previously—a matter never alluded to by our author—he, with the unanimous accord of the great nobles and grandees of the kingdom, ascended the throne of Dihlí in the beginning of this year, 662 H."

The Dághistání, previously referred to, in his Tazkirah under the letter shas the following:—"Saráj-ud-Dín-i-Minháj is the author of the Tabakát-i-Náṣirí, which he completed in the name of the Malik of Hind, Náṣir-ud-Dín. His birthplace was Láhor, and his origin was from Samr-kand."

This last sentence of the Dághistání's is sufficient to show that he is not entirely to be depended upon, in this instance at least. Our author's family was not from Samr-kand. The Dághistání also gives the following as a quatrain of our author's:—

"That heart which, through separation, thou madest sad;
From every joy that was, which thou madest bare of;
From thy disposition I am aware that, suddenly and unexpectedly,
The rumour may arise that thou hast broken it."

In the "Akhbár-ul-Akhyár"—a Biographical Collection of Notices of Saints—of 'Abd-ul-Ḥakk [he died 1052 H. = 1642 A. D.], the following will be found respecting our author:—"The Shaikh, Kází Minháj, the Jurjání, the author of the Tabakát-i-Náṣirí, was a saint, and one of the most learned and excellent of his time, and one of these who would become filled with religious ecstasies on hearing the singing at Zikrs or Tazkírs. Whéir he became Kází of Hindústán, that office assumed integrity and rectitude. The Shaikh, Nizám-ud-Dín,* states:—"I used, every Monday to go to his Tazkírs, until, one day, when I was present at one of them, he delivered this tuatrain:—

- "The lip, in the ruby lips of heart-ravishers delighting,
- And to rufle the dishevelled tresses essaying,
 To-day is delightful, but to-morrow it is not—
 To make one's self like as straw, fuel for the fire.'

"'When I heard this verse,' says the Shaikh, Nizam-ud-Din, 'I became as one beside myself; and it was some time, before I came to my senses again.'"

Our author appears to have been deeply imbued with the tenets of Suffi-ism, for a brief essay on which, see the Introduction to my "Poetry of the Afghans." Professor Sprenger tells me that he was a notorious Suffi. A good account of these Zikrs, or Tazkírs, will be found in the notes to the Third Chapter of Lane's "Thousand and One Nights."

In the Preface dedicating his work to the Sultan Nasir-ud-Din Mahmud Shah, our author mentions the teasons which led him to write it, and this will appear as the Preface to the Translation of his History.

* This, probably, is no other than the celebrated saint of Dihli,



RABJOR OR (SUBHUTI)



RIGDAN TAGPA



LEGDAN



ABHAYA KARA GUPTA





SAKYA PANDITA



YUNTON DORJE



GELEGPAL — SSAÑ



SONAM CHHYOG — LAÑ



LOSSAÑ TONDUB



LOSSAÑ CHHO KYI GYAL— TSHAN



LOSSAÑ YEŚE



LOSSAÑ PALDAN YEŚE

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Part I.-HISTORY, LITERATURE, &c.

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Contributions on the Religion, History &c., of Tibet.—By Baboo Sarat Chandra Dás, Deputy Inspector of Schools, Darjiling.

(Continued from page 75).

VIII.—RISE AND PROGRESS OF JIÑ OR BUDDHISM IN CHINA.¹
CHAPTER I.

BUDDHISM INTRODUCED FROM INDIA.

Mé-tse religious sect.—Previous to the spread of Buddhism in China, there arose certain religious sects which possessed something in common with Buddhism. One of those sects was called Mé-tse after the name of its founder. It enjoined every man to devote himself to the service and welfare of others even at the sacrifice of his own interests, life and body; it also taught that the nature of the soul from the beginning is pure and immaculate, and that only at times it suddenly becomes perverted by admixture of impurities produced by evil thought and action.

Live-tse religious sect.—The second in importance among the non-Buddhist religions is that of Li-ye-tse, who taught that all things depend for their existence and development on mutual coherence and support. During this period, there having existed no communication with India, not a word of Buddha's name or religion was known in China. But Li-ye-tsee his power of foreknowledge, wrote in his own work that in the West would appear a self-created noble sage, the performer of great deeds, capable at will of engaging in the highest degree of meditation, and passing beyond the region of speech, who would be called by the name

¹ Translated from Dub-thah ścikyi Mélőű. See Vol. L, p. 187, note 1.

of Buddha. By this prediction he first made known the sweet name of Buddha in the country of China.

Chwan-tse.—Again the founder of another religious sect, called Chwan-tse, saw in a vision that he was metempsychosed into a butterfly. After awaking from sleep, he reflected on the meaning of such a transient and empty dream which lavishes all on you and at last vanishes as a phantom, and inferred that life was an illusion.

Fu-s's.—Again another teacher named 'Yu-su' (meaning the lord of the world), who was famed as born of a rose, preached a religion which forbade the destruction of human lives and instituted the taking of vows for observing ten moral acts, similar to those of the Buddhists. It also taught that, the results of virtuous actions being multiplied, the pious should be born as gods to enjoy eternal happiness; that on the other hand, the perpetrators of sinful actions should be plunged in hell, to be afflicted with everlasting pains; and that despite their repentance or confession of sins, greater damnation would await those who had knowingly and deliverately transgressed.

All these different sects prevailed in China as can be gathered from the religious histories of China. They did not spread all over the country, nor did their influence guide men for any considerable length of time, but they paved the way for the reception of Buddhism in that vast country.

In the 26th year of the reign of Chou-Wan, the fifth of the Tehu Dynasty, there appeared, towards the south-western boundary of the kingdom, a halo of golden light, the lustre of which illuminated the realm. The king having witnessed this wonderful spectacle asked the astrologers what was meant by it. They declared that it presaged the birth of a saintly personage in that quarter, whose religion, after one thousand years, should be known in their own country (China). The king recorded this wonderful phenomenon in the Imperial debthers.2 It was in that very year3 that Buddha was born. Some authors believe that it was the 24th year of the Emperor Chou-wan's reign. At the age of twenty-nine Buddha entered on the life of a mendicant, on the 8th of the 2nd lunar month; he turned the wheel of Dharma between the 30th and 49th years of his age, and last of all it is mentioned in the works of Chinese Buddhists that he obtained nirvana4 in the 79th year of his age, on the 15th day of the second month. Buddha died in the 53rd year of the Emperor Moo-wan's reign. In the 8th year of the reign of the Emperor Mindhí-yun-phan of the great Han dynasty, 1013 years after

² Records.

³ The year 1882 A. D. = 2835 A. B., after the birth of Buddha.

⁴ Died.

⁵ This does not tally with the more correct account of the Indian historians, as may be collected from several Tibetan chronologies.

the birth of Buddha, Buddhism was brought to China. On an auspicious day, in the third year of his reign, Mindhi saw in a vision, that a saintly personage with a golden complexion, bright as the sun, full three fathoms high, approached his throne from the direction of heaven. In the following morning Mindhi communicated the night's dream to his ministers, one of whom named Fu-ye informed him, that there existed a certain prophecy about the appearance of a great noble sage in India, of the description that the king gave, and he begged to ascertain if it was not so. The king referred to the ancient records, and computing the dates, found that just 1010 years had elapsed. Exceedingly delighted with this remarkable coincidence, he despatched a messenger of the name of Wantsun to India, in search of the doctrine of Buddha. During that time. there lived in India two great Arhats, one called Mátanga who was born of the race of Kasyapa, and the other named Bharana Pandita. The Chinese messenger besought them to visit his country, in order to spread the benefits of Buddhism among the teeming millions of his countrymen. The Arhats welcomed the invitation and equipped themselves for the journey. A few volumes of sacred scriptures, chiefly of the Mahayana school, several portraits and some sacred relics, all of which they packed on a white horse for conveyance, completed the church necessaries with which they marched towards that distant land. They entered China by the southern route and were received by the Emperor at a place called Lou-vokhyi in southern China. Accompanied by Wan-tsun, the messenger, they arrived at the palace, while the king, with the greatest demonstration of reverence, approached to receive them. They presented to the king all othat they had brought from their country. The king expressed himself well pleased with the presents, and especially with the image of Buddha which bore a striking resemblance to what he had seen in his vision. The Indian Arhats performed some miracles which served to strengthen the monarch's faith in Buddhism. He built a large temple called Péima-ssi and engaged his two Indian guests for conducting religious service therein. Seeing this, the priests of Lo-u-kyun,6 whose religion was then prevalent in China, remonstrated against the king's encouraging the new doctrine. They said that it would be improper to introduce an alien creed dissimilar to the ancient religion and practice of the country. They also exhibited many prodigies to convince the king of the superiority of their religion over Buddhism. The king, wavering much, at last decided that he should test the merits of both, by casting their respective religious scriptures into fire: whichever passed the ordeal successfully by being untouched by the fire. should have his patronage. It so happened that all the To-u-se books were burnt and the Buddhist volumes remained undamaged. The king being convinced of the impositions of the To-u-se priests, ordered that their high

^{6 [}Referring to the Bon religion of China, see p. 112, Ed.]

priests Sclou and Chhushen should be burnt alive. The two Indian Pandits were extolled to the skies. The king with his ministers and a large number of subjects embraced Buddhism.

On this occasion of the triumph of Buddhism over the To-u-se religion, the king uttered the following verses:

In a fox are not to be found the virtues of a lion,

The torch cannot enlighten like the sun or moon,

A lake cannot encompass the earth like the boundless main,
The splendour of Sumeru is not to be seen in a mountain,
The blessed clouds of religion encompassing the world
Will rain upon and quicken the seed of universal good;
Ad that existed not before, will now appear.

From all quarters, ye moving beings, draw near the Victor (Jina)! In the great fortress of He-nan-fu, the king erected seven temples, of which the temple of Peimassi7 was the principal one. He also established three convents for the use of nuns. The king himself took the yows of an Upásaka (a lay devotee). More than a thousand men, headed by the ministers of State, entered monkhood. Once the king addressed the Indian sages thus,-" Venerable Fathers, within the environs of my kingdom, is there no saintly Being residing for the permanent good and protection of all living beings"? Mátaña replied: "Yes, Arya Manjuśri dwells in Revo-tse-na on the top of Panchagra parvata." He then gave an account of Manjuśri's chosen land, which, accompanied by his friend Pandit Bharana he now prepared to find out. After much search he reached the enchanted spot which he distinguished from others by his saintly knowledge. then reported it to the king-" During the days of Buddha Kasyapa there lived a king of the name of Aśvakála who, with the help of demons, constructed 84,000 chaityas, one of which exists on Revo-tse-na containing a fragment of the genuine relies of Kasyapa Buddha." The Emperor, in order to preserve the ancient chaitya, built a lofty temple over it which is now called by the name Tabotha chhorten. Near it he erected the great monastery of Shen-thun-su. Among many other religious edifices that were built by this pious monarch, one is the "white chhorten" of Pekin (Pechin). The monastic establishment of Revo-tse-na consisted of 620 monks and 230 nuns. The learned Arhat prepared an abridgement of the Hinayana Aphorisms and Sútrantas in the language of China. This work, the first Buddhist work in Chinese, is extant to the present day. Pandit Bharana also translated the five Sútrántas, such as Dasa-Bhúmi &c. but unfortunately they are lost. In course of time Arhat Matanga and Pandit Bharana died. Mindhi's successor invited several other Indian Pandits. Among the first batch Arya-kala, Sthavira-Chilukaksha, Sramana Suvinaya, and five other Pandits were well-known. In the second batch 7 That is, 'the Lord of the white elephant.'

Pandit Dharma-kála and several other Pandits, well versed in Mahíyána, Hínayána and Vinaya Dharma (discipline), were of great note.

The third batch of Indian Pandits, Ganapati, Tikhini and others. propagated Buddhism in Kinnan and other provinces of southern China, These, with the Pandits who appeared during the reign of Napo Naan, were the most learned translators and best linguists. Thereafter, during the reigns of the thirteen kings of the Han dynasty, fourteen kings of the Jin dynasty, several kings of Jin-Yugur Su and other dynasties, the Than dynasty of twenty kings, and eighteen kings of the Soong dynasty successively, Indian Pandits and sages were invited to China, all of whom exerted themselves to increase the stock of Chinese Buddhist scriptures. There also appeared a host of learned Hwashan's (Chinese monks and Sramanas), some of whom visited India to study Sanskrit and Buddhism. There were others who acquired great proficiency in Sanskrit without going to India. They were all profoundly read in Buddhism and wrote numerous elaborate works in the Chinese language, besides translating many volumes of Sanskrit Scriptures. They also wrote the lives of eminent Pandits of China, who laboured with wonderful energy for the diffusion of Buddhism. These are to be found in the Chinese works called "Histories of religion."

CHAPTER II.

BUDDHISM INTRODUCED FROM TIBET.

From the time of the establishment of the Tartar (Hor) supremacy in China, many Tibetan sages visited China and contributed more and more to the propagation of Buddhism. The number of translations of Buddha's teachings and S'astras increased. Those that were translated after the reign of king Wendhu of the dynasty of Su were analyzed and catalogued. Twice during the reign of the Than dynasty and twice in that of the Soon dynasty, the scriptures were revised, and additions made to them. All the books that were subsequently written were furnished with tables of contents and indexes. Last of all during the reign of the Tartar Emperor, Sa-chhen, the Chinese scriptures were compared with the Tibetan collections of the Kahgyur and Tangur. Such treatises and volumes as were wanting in the Chinese were translated from the Tibetan scriptures. All these formed one complete collection. the first part of which consisted of Buddha's teachings (Kahgyur). To the second part 21 volumes of translations from Tibetan, the Chinese S'ástras, and the works of eminent Hwashan, comprising 153 volumes' were added. The whole collection consisted of 740 volumes. An analytic catalogue of all these books was also furnished. In this collection many S'astras were found which did not exist in the Tibetan collections.

The same as Tibetan Lamas.

In China there were five Buddhist schools:

- I. The Vinaya or Hinayana school.
- II. The Mantra or Tantrik school.
- III. The Maháyána school.
- IV. The Gabhira Darsana school.
- V. The Sárártha Tantra.

I. VINAYA OR HÍNAYÁNA SCHOOL.

The Indian sage Mátanga who first carried Buddhism into China was. the first of this school in China. His successors, for a length of time maintained his school, but latterly it dwindled away when Kumára S'rí was invited to China. Kumára S'rí was a great scholar and deeply read in the sacred literature of the 'Buddhists. He had also a great fame for prodigies and foreknowledge. During this time Chandana Prabhu⁹ was also invited. King Hun-shi showed great reverence to him. Che-u-Hwashan and 800 other pupils of the Prabhu were engaged in the great work of translating the sacred scriptures into the Chinese language. Sermons and instructions in Maháyána philosophy were copiously given, and more particularly the vows of monkhood and of the Bodhisattva order were taken by many. Henceforth the Hwashan of China introduced the system of entering into the Bodhisattva order—a stage which is only attained after fulfilling the duties of asceticism of the first order. Kumára S'ri, together with Buddha Jñána, professor of Vinaya, Vimala Chakshu, and Dharmaruchi and the most eminent of his colleagues, translated the four Vyákaranas of the Vinaya portion of the sacred literature, and thereby succeeded in enhancing the teaching of the Hinayana philosophy to the monks. Sthavira Sánga Varma, another illustrious Buddhist teacher, came from India to this country (China). The system of the Vinaya school, introduced by Kumára S'rí and matured by Sánga Varma, still prevails in China.

There is an account of the arrival in China of a famous Sinalese nun named Devasará, accompanied by ten nuns from India. It is not known whether she was successful in her attempt to organize the convent system and of extending the vows of chastity and religious devotion to females.

In the four fundamental truths of religion and in works respecting the solution of disputes and doubts about them, the Chinese do not differ from the Tibetans. From among the large body of books of instruction they selected those which suited them most in respect of their habits and ways of life; in consequence of which they differ in some external observances from their co-religionists in other countries. They have their own

⁹ The Chankya Lama, the spiritual guide of the Emperors of China, is believed to be an incarnation of Chandana, one of the disciples of Buddha.

peculiarities. Animal food is forbidden according to their custom. They do not ride nor drive such animals as are naturally intended for those purposes. They prefer the smallest kind of mendicant's platter to the larger sizes. The mendicant's raiment is sewn with depressions and loopholes, in the order and arrangement of birds' feathers. In China, in fact, there is but one class of Buddhists, in consequence of which there is no necessity for the Hwashan to put marks on their dress, like the Tibetan Lamas of the present day and the Indian Sramanas in ancient times, to distinguish the followers of one school from those of another.

According to the established laws of China, yellow is the sign of royalty, red being the colour reserved for the ministers and nobles. The kings of that age, not liking to alter the ancient usage and also to give a distinctive appearance to the monkish dress, prescribed scarlet for the clergy. In China, people consider it a shameful matter to appear in public with naked arms. So they did not choose to adopt the mendicant's raiment as prescribed in the sacred books. Unlike to Tibetan monks who are forbidden to use sleeves, the Chinese Hwashan wear them.

In later times when Tibetan Lamas visited China, the question of uniformity in clerical dress arose. The Tibetan Lamas succeeded in preserving their own uniform, owing to the supremacy of the Tartar¹⁰ Emperors over China who tolerated national practices. Up to the present day, those customs remain unchanged. The Chinese Hwashan dress in scarlet with sleeved jackets, and the Tibetan Lamas dress themselves in red and yellow, each according to their national practice.

II. TANTRIKISM.

The first of all the Tantriks who came to China from India was Sthavira S'rí Mitra. He diffused the knowledge of Tantrikism by translating the Mahámayúra and other Dháranís into the Chinese language. Although contemporaneously with him many other eminent Indian Tantriks came to China, yet very few books on Tantrikism were translated for the public. The sage Kumára S'rí also did not communicate his Tantrik lore to the general public, but only to one or two of his confidential disciples, so that Tantrikism made very little progress in China. The little progress that it made, was due to Vajra Bodhi, a learned Kchárya of Málava, and to his pupil Amogha, Vajra. These two arrived together in China during the reign of the Emperor Thañ-miñ húñ. Vajra Bodhi instructed Shi-ye-she-thah-yé and Sherab-thah-ye. It the two great Hwashañ, in mysticism. Amogha Vajra performed the ceremony of Vajra Garbha

¹⁰ Mongol.

¹¹ These are Tibetan translations of Chinese names.

Mandala for the benefit of the king who, on account of his devotion to Buddhism, was given the religious name of "Repository of wisdom and knowledge of the triple pitaka." The astrologers having found that malignant stars were ascendant on the king's destiny, he averted the evil by performing a vajña as prescribed in Buddhist mysticism. Amogha Vajra also propitiated one of the guardians of the world called Vaisramana and thereby enabled the king to triumph over his enemies. Being pleased with him for his eminent services, the king made him a gift of a piece of land supporting three thousand tenants. He translated seventy-seven principal treatises on Tantrikism. After installing his pupil, Huilan, in his place as the high priest, or Vajráchárya, he retired to the region of peace. Although both these two great Tantriks and their pupils passed for saints and sages, yet Tantrikism did not flourish long but soon declined. During the reign of the Soon dynasty, Pandit Dánarakshita, Dharmabhadra and other Indian Pandits visited China, but, being very jealous of their mystic operations ing known to the public, they only communicated the mantras to a selected few, under solemn promise of not revealing them to the people. The later Ilwashan were taught in only a few of the Tantrik rites, such as the ceremony Amoghapása. It was owing to these several restrictions that mysticism made no progress in China.

III. VAIPULYA DARSANA (MAHAYANA SCHOOL).

The founder of this sect was Than-san, 12 one of the most famous Budddist teachers of China. He was a descendant of Tun-kún, the chief minister of Thán kin. He was admitted into the order of monkhood at a very early age Being of saintly origin, in intelligence, quickness, sharpness of mental faculties and aptitude for learning, he was unrivalled by any boy of his age. While only 11 years old, he committed to memory the Vimala-kirti sútra of the Tangur and the Saddharma Pundarika of Kaligyur, both of which he could reproduce from memory. mastered the Abhidharma pitaka and then studied all the volumes of the Kahgyur and Tangur collections. At the age of twenty-nine he became acquainted with the Prakrit language of India, and with a view to travel in that country, secured for himself a passport from the Emperor. Passing through different countries, he reached India, and travelled all over its central and border provinces, such as Kashmir, in all of which he visited numerous places of pilgrimage. He learnt many of the higher and lower vánas from several Indian Pandits. Jetári, an illustrious sage. was his chief preceptor. At the noble monastery of Nalendra, he learnt the Yogáchárya philosophy from one of its most learned professors. Dánta Bhadra or Dánta Deva, who was then in his 106th year, Some

¹² Contraction of Than-Ssen-tsan.

writers identify him with the Achárya Dántasena, the pupil of Vinaya Deva. He met his chief preceptor Jetári a second time, from whom he again received instructions on the Yogáchárya tenets. Besides Jetári and Dántasena, there were other Pandits from whom he received instruction in Buddhist philosophy. He devoted one year and three months to hearing lectures on Maitreya's series of Dharma śástras. In the remaining nine months of the second year, he completed his study of Nyáya (Logic). Since then during a period of three years he studied Indian philosophies of various schools, and vanquished a certain Bráhmanist king in disputation. In refutation of heresics, he wrote a work based on Maháyána principles, called "The Extinguisher of Heresy," containing 6600-ślokas—the excellence of which struck all Indian wise men with wonder.

Again Pandit Haraprabha having written a treatise in refutation of the Yogáchárya tenets, Than-Ssan-tsan also wrote a volume containing 8000 ślokas, called Ekántasiddha, which he presented to his teacher Dánta-bhadra. All these works being written in the Sanskri language, the Chinese philosopher became eminently famous. The people of Aryavarta gave him the name Mahayana Deva. Some of the Indian Acharyas became his pupils in Buddhist philosophy, and king S'iláditya and Kumára, and the king of Southern India called Dhátubha lra and several other princes treated him with great reverence. Among the numerous Hwashan teachers who visited India, Than-ssan-tsan was the only one who obtained the high dignity of Pandit and enjoyed the veneration of Indian kings. After an absence of seventeen years of which three were spent in the return journey, he returned to China. The reigning Emperor of China, Chen-ku-an, received him with the greatest demonstration of reverence and respect, and Than-Ssan-tsan presented him with more than 600 volumes of Sanskrit manuscripts written on palmyra leaves, relics of Buddha, images, portraits and different sorts of Indian articles. The king placed him at the head of the monastery of Hun-fussi, where he employed him, together with other learned Hwashans, in translating 607 volumes of Buddhism including the Sherchin Ashtasahasrika, chiefly of Maitreya Dharma, also in revising many of the ancient translations. rebuilt the monastery of Tshi ain-ssi or in Tibetan Chambalin. During that period there were 3,716 religious establishments in China, from all of which he recruited intelligent and well-behaved monks for his new monastery. He also admitted new monks. By these means he was enabled to establish a grand monastic establishment, containing 18,630 monks of which he became the abbot. After the death of Chen-ku-an, his son Ka-utsun became Emperor. He greatly patronised Thang-ssan-tsang and his monastery. To every fifty principal monks of Paimin-ssi he supplied four servants, namely, three apprentice monks and one neophyte. He made

excellent arrangements for the support of the clergy and appointed the illustrious sage as bishop of the three great monasteries, Paimin-ssi, 18 Hunfussi and Tshi-an-ssi.

Than-ssan-tsan introduced the three orders of priesthood and the five methods of meditation among the clergy, and wrote commentaries on the S'ata-sahasrika, according to the Yogáchárya method, eight treatises on his own system (Vipuláchárya), the Lankávatára sútra and many other sútrántas.

He also wrott many śástras in general, such as Nyáya Sangraha, Kriyá Sangraha, &c., &c., and devoted all his attention and energies to diffusing the Maháyána and Yogáchárya schools. He crected a lofty chaitya cafied Arya Pantha to the south of the monastery of Tshi-ain-ssi, in which he deposited palmleaf MSS, in Sanskrit of Indian scriptures and some sacred relics. He collected one million sacred images from various sources, rawsomed 10,000 animal lives, distributed alms to 10,000 men and offered ten millions of lamps to sacred beings. Having worked for a period of nearly forty years to promote the well-being of all living beings, at the age of sixty-five he was emancipated from mundane sufferings. The Vipuláchárya doctrine of Buddhism, taught by him, was obtained by him from his teacher Dánta Bhadra. The following were the illustrious professors whom he followed:

- 1. Buddha.
- 2. Maitreya.
- 3. Arva Sanga.
- 4. Vasu Mitra.

- 5. Dharma Rakshita.
- 6. Anauda.
- 7. Vinava Bhadra.
- 8. Dánta-sena.

It was Than-ssan-tsan who first introduced this system of Buddhisme into China. The name Than-ssan-tsan means "the knower of the three Pitakas in the kingdom of Than." From one of Than-ssan-tsan's pupils named Khuhu-ki-fusi, Ti-yan-Shi-han-shehu (teacher of the S'únyatá philosophy) and other learned Hwashans received instruction, and handed down the system to posterity.

IV. THE SPREAD OF THE SUNYATA PHILOSOPHY. .

Buddha delivered this philosophy to Manju Ghosha¹⁵ who in turn delivered it to Nágárjuna. The following were the eminent teachers of this philosophy:—

- 1, Nágárjuna. 2, Árya Deva, also called Níla-netra, on account of his having two spots, as large as the eyes, on both his cheeks. His real name was Chandrakírti. 3, Svámí Prajñá-raśmi. 4, the Chinese sage Yeśe-pal who was miraculously visited by Nágárjuna. 5, Yęśe-Lodoi, from whom
 - 13 Variously called Pai-massi or Pimañ-ssi.
 - 14 He was a member of the Than royal family,
 - 15 The same as Manjuśri.

Ti-chi-tasi learnt it. The last was an eminent scholar who first introduced this philosophy into China and by his piety and excellent accomplishments. promoted the well-being of his countrymen. In the knowledge of the Abhidharma, there was none in China to equal him. In the practice and observance of Vinaya, he is said to have been like a Bodhisattva (saint). He became spiritual guide to the second king of Thengur in Southern China and also to king Wendhi of the Su dynasty. In moral merit he was He erected a monastery called Kw-chhin-ssi, on incomparably great. mount Thé-an-tha, and another on the hill called Yu-khyu-wan. In these two he founded thirty-six schools, and furnished them with complete copies of the Kahgvur and Tangur. He constructed 800,000 images of Buddha and Bodhisattvas and miniature chaityas, in gold, silver, brass, sandalwood, &c. He ordained 14,000 monks and had 32 principal disciples, all of whom were versed in the Súnyatá philosophy. He wrote numerous commentaries on the various branches of Buddhism, besides notes on Buddha's precepts delivered at the Mrigarshi grove, the Mahávaipulya sútra, Prajñá páramitá and Mahánirvána tantra. He also introduced the study of a series of books called "The sacrament of offering obeisance by prostrations," "Tun-min," "Tse-yanmin," "Beema," a treatise on mysticism, "Má-ne," and "Sútránta Vidyá," a complete analysis of Dharma and perfection.

At the request of Kiń Wen-dhi, he wrote forty religious treatises and fifty synopses of the Prajñá-páramitá, Sadharma Pundaríka, Múla Prajñá, le &c., for the use of students of Buddhism. After labouring for thirty years in endeavouring to propagate the Mádhyamika philosophy of Nágárjuna, at the beginning of the sixtieth year of his age, le in the 17th year of Khai-hu-añ's reign, he sat absorbed in deep meditation to pass away from this life. He vanquished the "great god" of the Chinese, named Kwan-yun-chhañ, le or "the lord of clouds and thunder," and bound him under a solemn oath to defend Buddhism in China. He had thirty-two principal disciples of whom the following were the most remarkable for their learning and purity of life:

- . (1) Tan-an-tsun-che.
 - (2) Fu-hu-wá-tsun-che.
 - (3) Tun²yan-the-an-tsun-che.
 - (4) Cho-shi-lan-tsun-che.
 - (5) Kin-shi-tsun-che.

Among his spiritual successors, one named Tha an-thai-tsun who spread his system in the southern province of China called Kin-nan, became

¹⁶ Commentary by Nágárjuna.

¹⁷ On the 24th of mid-winter month.

¹⁸ Also-called Kwan-lo-yu-yer.

very eminent, while the northern part called Tuñ-yu-an, adopted a different school. Commencing with Ti-che, spiritual father and son, and during the five spiritual successions-viz., (1) Dhi-sin-fu-sun-da-shee. (2) Yun-huwa-ti-yan-dá-shee, (3) Shi-an-she-hu-fa-tsan-dashee, (4) Chhin-li-hanchlin-kwa-shee, and (5) Ku-hi-fun-chun-meedashee, the study of "Phal-chhen" was chiefly pursued by Chinese Buddhists. The same practice has come down to the present day and it must be admitted that Phalchhen is the favourite scriptural work of the modern Chinese The fourth chief Hwashan, named Chhin-li-han-kwashie also known by the name of Then-kwan, meaning Vimala-drishti or "clear sight" became the abbot of Revo-tse-na, for which reason he was called Chhin-li-han-kwashie. He flourished during the reign of Than-Min-hu-an, and was well versed in the ten branches of sacred literature as well as in the science of government. Through the religious sanctity and purity of his life, he obtained sainthood. Although he did not visit India, yet he had mastered the Sanskrit language and could fluently converse in it, nor did he require any interpreter to explain Sanskrit works. He had a gigantic frame, nine cubits high; his hands hung to his knees; he possessed forty teeth; his eyes were scarcely seen to wink, and the very sight of his monstrous person struck men with awe and reverence. Throughout the country of China he was famed as a Mahá Pandita. who had no rival. The illustrious Chankya Rinpochhe Rolpai dorje, the spiritual guide of the Emperor Chhin-lun, in his hymns on the story of Revo-tse-na describes this great Pandit as an incarnation of Maitreya Buddha. Other writers believe him to have been an emanation of Manju Ghosha. Among the Chinese, he was the greatest scholar in Phal-chhen, on which subject he wrote three large commentaries. Among his principal works the following are well known: -(1) "Vows," (2) "the Mirror of Dharmat," (3) "the Mirror of Camp of S'astras," (4) Bodhisattva Pancha Márga, and other synopses of the triple pitakas, (5) three hundred detached treatises of S'astras. It is universally admitted that a greater scholar in Phal-chhen never appeared in China. He lived one hundred and two years, during which time he became spiritual guide to seven kings in succession, and taught the sútrántas several times. His school is known by the name of "Shi-an-she-hu." Its tenets differ very little from those of Than-ssan-tsans, the difference being in the ways prescribed. The 21st spiritual successor of this great teacher named Khu-an-fu thai-fa-shee became celebrated for his learning. He is said to have been miraculously visited by Maitreya, while going on a pilgrimage to Revotse-na. Although the school founded by Tishi, and his spiritual son, continued for a long time, yet it wrought very little change in the religious persuasion of north and south China.

V. FIFTH SÁRÁRTHA-VÁDI SCHOOL.

This is the most ancient school of India, derived from Buddha and handed down to his spiritual successors directly. The following is the order of succession in which it has come to posterity:

Buddha, Mahákasyapa, Ananda, Shanabastri, Madhyamáhna, Upagupta, Dhitika, Arhat Krishna, Sudarsana, Vibhaga, Buddhánanta, Buddha Mitra, Panasha, Asva Ghosha Mashaba, Nágárjuna, Aryadeva, Rahula-bhadra, Sangánanta, Arhat Ghanasa, Kumarata, and Sha-ya-ta.

IX. ANCIENT CHINA, ITS SACRED LITERATURE, PHILO-SOPHY AND RELIGION AS KNOWN TO THE TIBETANS.¹

The name of this great country in its own language is S'en-te-hu (S'en = God, Tehu = land) or the celestial country. Some authors identify it with the fabulous Continent of Lu-phapa.

The people of Aryavarta call it Maha China, where Maha means great and China is a corruption of Tshin. Among the sovereigns of China She-'hu-hun, king of the province of Tshin, became very powerful. He conquered the neighbouring countries and made his power felt in most of the countries of Asia, so that his name as king of Tshin was known to distant countries of the world. In course of time by continual phonetic change the name Tshin passed first into Tsin and then into Chin or China, whence the Sanskrit designation Mahá Chína or Great China. The Tibetans call it Gya-nag, (Gya "extensive" and nag "black") or people of the plains who dress in black clothes: for all the Chinese dress in blue or black. So also the Tibetans gave the appellation of Gya-gar to the people of India, on account of their wearing white dresses. According to the ancient historical records, many religious schools and customs originated in China. Of these, three were the most important, viz., She-hu, Do-hu and Jin. • The first, She-hu, partakes more of a literary than of a religious character. We shall therefore treat it as literature. According to Sambhota, the father of Tibetan literature, letters are the origin of all science

¹ Translated from Dub-thah-selkyi-Mélőñ. See Vol. L, p. 187, Note 1.

and speech: they are the rudiments of words and their significations: to the formation of letters, religion owes its success: but for the principles of reading and writing, the progress of work, knowledge and science in the world would have come to a standstill.

The first sovereign of China, King Fohi, was a very accomplished prince, possessed of an intellect quick, powerful and discerning. With the aid of his wise minister Tshankye he first invented the art of writing and gave to the letters their form, power and inflection or orthography. He introduced the system of writing on bamboo slates with waxen pencils. characters were of a rounded shape called Ton-tse, and it, was during the reign of Tshin-shi-hun that his minister Li-si invented the running hand which were called Li-si after his name. His General Minthe-yan invented the brush pen made of hare's hair, and with ink prepared from the smoke of pine-wood painted the characters on silk cloth. Afterwards Tshai-wan of Nag-rum invented paper. Then, by the invention of a neater sort of characters called khya-i-si (and the cursive called Tsho-u-si) a more convenient and casy method of writing was introduced which gradually displaced the earlier systems Many works were written which illustrated the simple and childish character of the earlier people. Li-si and Minthe's systems of slow and quick handwriting were found unfit and rude and so fell into disuse.

The first king Fo-hi wrote a large treatise on the art of divination and astrology called Khyen-shan which is the earliest work of the kind known. He also wrote a book on Ethics, called "The perfect and judicious behaviour." Then appeared the five literary and moral works called by the general designation of Ookyins, viz.:—Yeekyin Shee-kyin. Shoo-kyin, Lee-kyin and Chhun-chho-u. The authorship of Yeekyin is attributed to Fohi, the writers of the remaining four being unknown. She-hu is also a well-known term for that science which treats of the regulation of the customs and manners of a nation.

CHAPTER I.

ETHICAL PHILOSOPHY.

The works on this subject are very interesting. The founder of this philosophy was the famous sage Khuñ-fu-tse (in Tibetan Koñ-tse, the latinized Confucius). He was born not long after the birth of Buddha. In the latter period of the Te-hu dynasty, during the reign of Te-huwiñ, Khuñ-fu-tse was born in Shan-tu one of the thirteen great divisions of China. His biography is well known every where in China and he is universally believed to have been a particularly sacred personage. The present laws of China and the ethical works, so well suited to the welfare

of all classes of men, are all founded on the Code of laws first drawn up by this great philosopher. From that time to the present day, for a period of more than two thousand and five hundred years, during which time China has witnessed many political changes and revolutions, the downfall and growth of many dynasties, the laws of Khun-fu-tse have continued to regulate and govern the manners and customs of the whole community from the Emperor to the meanest subject. So wise and excellent are those laws that they have undergone little change in the course of time. Being the first and wisest preceptor of the monarchs of China, the portrait and name of Khun-fu-tse are adored and venerated by every sovereign who succeeds to the celestial throne. This ceremony handed down from generation to generation has got the sanction of antiquity as a heritage to the Emperors of China. The descendants of Khun-fu-tse enjby the second order of the Empire as an hereditary honour, in token of the high regard due to the memory of the wisest man born in China. The Tibetans believe that their celebrated Sron-tsan Gampo was an incarnation of Khun-fu-tseone of miraculous birth-in whom was manifest the spirit of Chenressig, Some authors conjecture that Khun-lu-tse was the inventor of astrology from the few verses bearing his name and praise, which head almost all the astrological works of China and Tibet. He is also believed by some people to have been the inventor of handicrafts, manufacture, technology &c. It was Khun-fu-tse who first taught philosophy and literature in China, but he wrote only a few works on those subjects. His pupils and followers made copious additions to and improvements on his works, which were revised and annotated. The works so annotated and revised which • served as guides to the scholars of China, are four in number, viz. :- Tashe-u, Chun-yun, Loon-yu and Men-tse. The outlines of Ta-she-u, drawn up by Khun-fu-tse himself, were enlarged by his pupil named Chontse from hints taken from him. The second work Chun-yun was composed by Tse-se. The third work Loon-yu was attributed to the joint authorship of Tse-le-u Tse kyan and Tse-sha. The fourth work Men-tse derived its name from that of its author. These writers were either Khun-fu-tse's pupils or pupils of his pupils. From the time the Te-hu dynasty was founded, literature made rapid strides in China and the number of literary works greatly increased. There grew up during this time, (as afterwards), a number of scholars (not less than 100) who interpreted these works and wrote commentaries on them. The statutes and laws which uphold the government were drawn up during the reign of Hwanku by a learned scholar named She-u-hu, on the basis of Khun-fu-tse's works. A few years afterwards, Tse-u-fu-tse, a great philosopher, wrote many original works which, even at the present day, are considered as great authorities and works of reference. Again, there are five other works, called Kan-chen, which resemble

the Deb-thers or Historical records of Thibet in subject matter; besides they contain many literary and philosophical notices which come more properly under the heading of Shc-hu, Astrology or the art of Divination.

The earliest written encyclopædia of Astrology is the chief repository of Yeekvin, the first of the Uhú series. The art of divination called Porthan which was brought into Tibet during the reign of the Than dynasty was obtained from this great work. In early times, as stated above, there reigned in China the Hun dynasty of three kings and that of Dhi of five kings During the reign of Fohi (whose name is also written as Hpushy), the first of the Hun kings, there came out from the great river Hó in the province of Henan (modern Ha-nan) a monster called Lun-ma having the body of a horse and the head of a dragon. On the back of this hideous monster there were eight figures or Mudrás (called Pakwas in Chinese), curiously inscribed. The eight Pakwas being multiplied to 64 by permutation, a work was written under the name of Lyan-shan (chief work). The figures on the back of the monster were called Hé-tho-hu; tho-hu in Chinese meaning "figures" and Hé being the river from which the monster issued. This earlier account of the origin of the Pakwa is called the "First Heavenly System." Afterwards a learned man by the name of Sen-non wrote a work on the Porthan, called Ku-hi-tsan, based on the first work on divination. It is also said that it was brought down by an eagle from the mountain called Swan-ywan. It is related by some writers that there is a work which was composed from the cry of an eagle. The third monarch of the Hun dynasty named Yec-khyun (written as Yihi-shyin), by accurate observation of the heavenly bodies and by assigning the distinctive signs of male and female to the five elements, formed the ten fundamentals2 (and gave the names of mouse, bull, &c., to the twelve concatenations or Dendals3 named the divisions of time, viz. - years, months and days). All these were represented on a globe,

- 1. Tree, Male and Female.
- 2. Fire
- 3. Earth
- 4. Iron ,,
- 5. Water ,
- ³ The Sanskrit words corresponding to the 12 Dondals of the Tibetan astrology or causal connection on which the existence of the human soul depends are:—
 - 1. Avidyá.
 - 2. Samskára
 - 3. Vijñána.
 - 4. Námarúpa.
 - 5. Shadyatna.
 - 6. Sparsa.

- 7. Vidana.
- 8. Rishna.
- 9. Apádána.
- 10. Bháva.
- 11. Jati.
- 12. Jaramarana.

² The five elements of astrology—

called Hun-thyeu-yi constructed by him for the purpose. The clocks (Tsemen chift) and watches (Pe-yo-hu) of modern China are prepared after those illustrations. Moreover, the invention of chariots, boats, forts, ten sorts of musical airs and the use of arms were attributed to him.

The later heavenly system.

The fourth king of the dynasty of Te-hu named Yo-hu-tho-huthan-shi, was, in the year tree-dragon (the first of the heavenly years according to this system of calculating time), presented with a wonderful tortoise by a man from the south named Yui-shañ-she. By carefully observing the figures and marks on the tortoise's shell, which were supposed to express the names of divisions of time, the king improved the former books on astrology and the art of divination. From that year to the fire-dragon year of the 12th cycle when the Emperor Chheu-lun ascended the throne. there elapsed 4092 years. There are legends which relate that a subject presented a wonderful tortoise to king Yo-hu, but there is no record of his utilizing the marks on the shell for the purposes of astrology. It is stated that king Shi-hu-yohi obtained a wonderful tortoise of miraculous origin from the River Loo of Hanan, and by reading the astrological symbols and marks known as Pakwa, found on its shell, wrote a large treatise on "divination." He gave the name of Loo-tho-ut to it, from Loo, the river whence the tortoise came cut.

The period during which the heaven and earth remained one and undivided, was known as Nam Na, and the period when they became separated and distinct from each other, as Nam Chhyé. During these two periods, and also previously, the science of Pakwa or astrology and divination is said to have existed in itself, in consequence of which it is considered as ever unchangeable. It is not stated in the Chinese books that the "great tortoise" is the prime cause of all things, as is fabled by Tibetan writers on astrology and the black art, after the above account of the wonderful tortoise of the Chinese from whom undoubtedly they have derived their knowledge of astrology and divination. The following are the verses on which the Tibetans, after the Chinese, base all their knowledge of astrology and of the position of the earth.

4 Tho-hu meaning the book of symbols and signs.

⁵ From this it must not be understood that the first work on divination written from the figures on the herse-dragon, was composed before the formation of the Heaven and Earth from chaos. The name Nam Na is used to distinguish its priority to that which immediately followed it.

Tsug-lag-tse-kyi-tsa-va-ni Ma-há-ser-gyi-rus-bal-dé.

Go-vo Lhōr-dān Jud-ma Chyan.

Shog-yeshar-la-shog-yennub.

Yau-lag-shes-po-tsham-ziknañ.

Gan-kyalne-pade-ye teng. Dsam-liñ Jig-ten Chhagpar-dod. The principal root of astrology.

Is the great-golden tortoise.

The tail to the north and the head above.

The right and left sides lie east and west.

The limbs extend to the four quarters

On which lies supreme
The world Jambudvípa and rests.

Wen-wan father of the first king of the Chigur dynasty who was a saintly personage revived the first work on astrology written by Fohi. later heavenly system of astrology, based on the symbols and marks on the tortoise's shell, was revised and improved by Che-hu-ween. Altogether there were three great works on astrology written at three different times, the first being Le-an-shan's, the second Ku-hi-tsan's and the third Wen-wan's-all well known in China. During the latter period of the Te-hu dynasty, the wicked and stupid king of Chhen-gur in utter ignorance of the worth of astrology, and apprehending danger from the existence of astrological works which in his eyes appeared ominous and fraught with evil, ordered them to be burnt. The first two works were destroyed. but fortunately Wen-wan's work survived, and it is on this that the modern astrological works of China are chiefly based. Wen-wan's son. Chi-hu-kyun, revised and illustrated his father's work. Khun-fu-tse is said to have improved upon the writings of his predecessors, but this is questioned by some writers who doubt if he ever wrote on the subject of astrology and divination. Another painstaking author wrote a small treatise on astrology, based on Che-hu-kydn's work. One of Khun-fu-tse's pupils is said to have drawn up some astrological formulæ under the name of Shi-chin, which were ascribed by some to Khun-fu-tse himself. Probably people mistake this book for Khun-fu-tse's. Among the ancient writers of China, I hi Wen-wan, Chi-hu-kyun and Khun-fu-tse are famed as four saintly authors. Old men of Tibet believe that the art of divination was first discovered by Manju-śri, the god of wisdom, on the summit of Revo-tse-na. Other accounts, stating that it was given to the world by the goddess Namgyalmo (S. Vidyá) and by Padma Sambhava, also obtain credit in Tibet, but are mere fabrications, having no more truth in them than those ascribing the origin of astrology to Buddha.

Medical Works.

The second king of the Hun dynasty named Yan-dheu-shen-hun-shi was the first who wrote on medicine. To feel and understand the pulse and to divine human destiny by an intimate knowledge of the fundamental elements were the principal subjects of his works. This latter science was unknown in India and other countries. The four great classes of Tibetan medical works are said to have been based upon the above named early Chinese works. The five fundamental elements of the Chinese are quite dissimilar to those of the Indians, being tree, fire, earth, iron, and water, while akása has no place. Tree probably supplies the place of wind, but it is not easy to understand how iron could be imagined to be a substitute for akása.

Music.

Yu, minister of King Shun, discovered the use of the five Khin or Sanskrit Tár and the twenty-five tones of music called Shee in Chinese or Sur in Sanskrit. He wrote a book on songs and musical performances called Sho-hu. The Tha-shi dance of Tibet of the present day was based upon this Chinese mode. There also appeared many original works on rhetoric (Alankára Vidyá) in both the periods. The number of figures of speech in the Chinese language is greater than in Tibetan.

Works on history, technology, selection of lands, physiognomy, and prognostication existed from an early age. The number of works on these subjects increased in latter times, but they are not classed as great works.

She-hu or an exposition and vindication of the Confucian philosophy.

With regard to religious faith among the She-hu scholars very few persons possess the "predisposition to piety" (according to Buddhistic principles). The majority of them, content to limit their aims to this life, are coreless whether their future after death be one of happiness or damnation, while others look upon this life as the consequences of Karma and Phala. They argue that had it been true, Khun-fu-tse and King Fo-hi would have mentioned it in their works, which contain no such account. Both King Fo-hi and Khun fu-tse who were distinguished for their profound wisdom and learning were, no doubt, aware of those religious principles, but omitted them in their works, owing to the people of the age not having been so far advanced as to comprehend the triple pitakas of Dharma. The

⁶ The science of predicting human destiny by marking the pulsation is different from palmisty which was known in India.

works called U hu jin and Ssi-shi-hu, &c., treated of such matters of worldly utility as would meet the requirements of the age they lived in, and would pave the way for the future reception of Buddhism. Fo-hi and Khun-fu-tse did not speak a single word against Buddhism like the unprincipled Chárvekas who reject the theory of the transmigration of souls and the inevitable consequence of Karma and Phala. Once, one of Khun-fu-tse's pupils asked him what would be the state of man after Khun-fu-tse answered that he could not say that there was no future existence: that it was so mysterious and unknown, that he could not hazard any opinion on it: but would presently explain all that was conceivable and open to cognition. Again once while he was explaining some metaphysical poirts respecting the supreme being, one of his pupils. Wuen-fu-hu. questioned him thus, "Sire, if there is a great being as you mention, what and where is he? Is he so and so?" Khun-fu-tse having replied in the negative, the pupil asked if he (Khun-fu-tse himself) was not that being; "No, how could I be like that supreme being?" replied Khun-fu-tse. "If so" retorted the pupil, "where must he be?" Khun-fu-tse said, "such a being is born in the western quarter" (by which he evidently meant Buddha). In the works of these two personages there are some mysterious passages which appear like the aphorisms of Buddhism, capable of a higher signification than the mere earthly objects they are taken to mean-The text of Yeo-kyin in some respects resembles the Tantrik philosophy of the Buddhists, as has been explained by the most learned Lama Chan-kya Rolpai Dorje. During the supremacy of the Jin dynasty, two eminent Chinese scholars named Hwa Shan Fo-shen and Dhu-hu-min, wrote commentaries on both She-hu and Dohu, in which they pointed out many striking resemblances to the theories of Buddhism. In a later work called "The History of the rise and progress of religion (or Chhoijun)" being an exposition of the werks of the great She-hu teacher Khun-fu-tse, it is found that his teachings were akin to those of Buddhism. Khung-fu-tse's works avowedly treat on ethics and on public utility for the benefit both of individuals and of nations, but essentially they point to saintly wysa. Those who have studied Buddhism critically, can easily perceive the similarity between Khun-fu-tse's teaching and that of Buddha, but the general readers of Khun-fu-ste may not form any sound judgment in this respect. Of the classes which go by the name of U-hu-chin, five viz., Yin, Yee, Lee, Kyi, and Sheen, are the principal works. In the Chinese language they are called U-hu-chhan or one's own doctrine, behaviour or morality. The first, Yin, inculcates mild and gentle behaviour; the 2nd, Yee, treats of affection, cheerfulness, and good humour; the 3rd, Lee, of manners and customs; the 4th, of wisdom; the 5th, of a calm and firm mind. The four well known ethical works called Ssi-she-hu are mere

applications of these five subjects. Those who in China carefully master these five subjects are regarded as sages, those who can practise them, as saints.

Origin of Heaven, Earth and Men according to the "Ye-kyin".

In the beginning, before the formation of Heaven and Earth there existed nothing but "Hun tun" or void, which evolved of itself and was in a state of chaotic agitation from eternity, until it fell into utter confusion and disorder. In this state of chaos, the order, distinction, cognition, classification and nomenclature of things were unknown. The Chinese account bears a striking resemblance to the account as to the origin of the world in all Tibetan works on mysticism that in the beginning there existed nothing except void from which the world arose., In that chaotic state there was the virtue of "The-ji" that is, the supreme nature, matter and self-existent energy. Just as we have the innate power of distinguishing different things in ourselves, so the primeval chaos possessed the virtue of giving rise to distinct existences. From its internal agitation, it produced first of all Namba (species), and nature, which were like male and female. Again these being endowed with a virtue like the germination of the seed by the union of the male and female elements, divided themselves into the "Tsha-shin." i. e., the fourfold distinction into (1) great male, (2) little male. (3) great female and (4) little female. Afterwards from the union of those two species sprung the Pa-kwa or Tibetan Parkha and Choo-gun or the nine mansions with forty-five gods residing in them. Thereafter from the virtue of these two, light and clearness came forth. All light substances flew upwards from the ocean of chaos, the thin and attenuated things resting on the surface. When this separation took place the upper region or Heaven (or Thain) was produced. This was called the age of the formation of Heaven (Nam Nama). All heavy (Sanskrit guru), thick, unclean and ponderous substances sank to the bottom and formed the Earth called Tee. This is called the age of the Earth's closing. When Heaven and Earth were produced, the shining lustre of the former radiated from above and the bright effulgence of the latter rose upwards. These two, united together, produced "Man." This age was called the period of the formation of Man. Heaven, Earth and Man are possessed of three virtues or potential energies and three aims (designs). In works on mysticism a similar description is given. Heaven is said to have been anciently the father and Earth the mother. two meeting together produced a sound, whence emanated Man. The Tibetan "Nam" or Chinese "Thain" means both Heaven and .potential Tibetan "Sa" or Chinese "Tee" meaning Earth is purely matter that has productive powers.

Parkha or Pakwa or Mudrá Symbols.

Tibetan	mo	88.	chag	namkha	chhu	ri	shiñ	loĥ
Chinese	li	khon	ta	khin	kham	kein.	sın	son
English	firo	carth	iron	sky	water	hill	tree	wind.

Chinese Chooqua or Tibetan Mevagu. English nine mansions of the 45 gods.

Tibetan chikar fiinag sum thin shijun naser tugkar dunmar gyatkar gumar English white black blue green yellow white red white red. No. of Mansions 1 2 3 4 5 6 7 8 9

Again, the blue sky (or the middle illuminated atmosphere), and the Earth are both called the world. Vulgar people say that the Heaven is of dark blue colour and the Earth four-sided. According to this system only nine heavens are mentioned without a word about their disposition. The Tibetans alone hold that there are nine strata of earth, one above another and nine heavens in regular succession. The great period counted from the beginning of the formation of Heaven, Earth and Man till their destruction is called Yi-yvan (Ævum). The measure of time in one Yi-yvan is equal to 129,600 human years of the Hindu system or "kalpa." After the destruction of Heaven, Earth and Man, Húntúñ and Theji will be convulsed to form a second chaos, from which there will be a renewed formation of the world.

Man is like the effulgence or the essence of all conglomerate matter. The Chinese do not recognize the theory of the four ways of birth, viz., from the egg and the womb and the manner of production of insects and plants. According to them, man was not born in the beginning but formed after the manner above described. The earliest writers do not appear to hold that the Heaven, formed after the dissolution of Chaos, possessed any visible appearance or magnitude, nor do they explain what will be the state of man after death. They neither enumerate the six classes of living beings, nor describe how they were produced. Latterly an eminent Chinese writer called Chou-tse, who was acquainted with the works of the Buddhists wrote as follows :- After death, those portions of the mind and soul or the spiritual effulgence, obtained from the Father consisting of the Three Pranas (called Sanhaon) fly towards the skies and became absorbed in S'en (divinity), while the six parts (consisting of spiritual emanations) obtained from the mother (Lehu-pho) go down towards the earth, and mix with the spirit called "ku-hi" or the devil. All the Chinese authors attributed the happiness and sufferings of this world to The-han (Thain) or Heaven. The same theory prevails now all over China, the Heaven of the Chinese bearing some resemblance to the idea of the Supreme Being. According to them, pigs, sheep and other animals (as well as herbs and vegetables) being designed for human

consumption by The-han, there is no harm in killing them. The Chinese adore many gods endowed with a visible shape among whom Yoob-Hwan is well known. They also worship a multitude of devils. They pay homage to dead bodies and, under a belief that the manes of the dead, though in I ades, can enjoy earthly pleasures, offer them meats and other edibles. Some of their customs are formed by affinity with those of their neighbours the Lalos and To-u-se. There are also some customs which are evidently borrowed from the Buddhist creed.

Khuń-fu-tse's teaching compared with the doctrines of Buddhism.

*Khuft-fu-tse in his work on the fundamental formulæ called Ta-she-hu while describing the manners and attributes of a "Teacher's says, that liberal and enlightened accomplishments depend much upon clear judgment and understanding. The doing of good and contributing to ennoble others depend first on one's own goodness and excellencies. After the acquirement of knowledge it should be retained, when it is comprehended it should be practised. When it is practised it will produce happiness, when it has imparted happiness, it can be utilized in teaching others, when it is communicated to others, knowledge is acquired. Thus by progressing further and further from the origin or beginning of learning, the ultimate object can be obtained. It is easy to understand the apparent meaning of his words which generally relate to the enumeration of moral virtues pertaining to this life, but a mystic and deeper meaning pervades them all, which may be interpreted thus: -By enlightened knowledge he meant. the clear knowing of what the true and false ways (of religion) are, which he exhaustively illustrated in his chapter on the "duties of a Teacher." By ennobling others and leading them to good &c. he meant that, in order to be able to do good to all animate beings and to lead them to the real and true end of existence, one must first himself arrive at perfection. When he has first become good, others will follow him. Having himself obtained happiness, he will be able to conduct others to happiness, who have not After reaching perfection himself and bringing already obtained it. others to it, right discrimination is attained when he will know the means of emancipating himself from transitory existence. progressing further and further he will see the beginning and end of From this, it is evident that Khun-fu-tse's doctrines all knowledge. were akin to those of the omniscient Buddha. The maxim, "First mature yourself and after you have done so, try to mature others" and others of a like nature correspond with those contained in the Maháyána philosophies. Although the name of Buddha was unknown to Khun-fu-tse, yet in saying "gone to the extreme limit of knowledge" he must have meant an exalted state of being, closely resembling that of Buddha.

Thus he approached very near to Buddhism in that twilight of civilization. The Chinese scholars who, by critically studying Khun-fu-tse's works became learned, are given the title of "Shyan-shen." For having mastered the ancient classics, they are called wise men. Above all, when they have mastered the above mentioned five classical works and can elaborately clucidate the formulæ and riddles, they are styled Sho-hu-tsha or Chwanywen. Thus by studying the classics they become learned, and then by acquiring a knowledge of the laws of their country, they become possessed of a knowledge of things. Having acquired both kinds of knowledge, they discharge the duties of the administration of their country. learning qualifies them for preferment in the government of their country. Learning alone opens to them the chances of reaching the highest offices in the land including those of Governor and Minister of State. It is such literary distinctions that raise men in China to rank and position in utter disregard of birth or riches. All public offices in China are in fact open to competition.

Among the theological distinctions of China the three highest are—Shyan-shon equivalent to Tib. Ge-she = noophyte.

Sho-hu-tshahi ,, Tib. Kahchu = monk who has observed the 10 -Command-Chwaĥ-ywan ,, T.b. Rabchyam = superior monk. [ments.

As by proficiency in classical studies men are raised to governorships in China, so in Tibet scholars of sacred literature are placed at the head of all religious institutions as prefects and high priests. But now-a-days the number of such crudite scholars is very small both in China and in Tibet. There are some Khun-fu-tsist saints who being profoundly read in the great classical works of China, regardless of high preferment in government service, of commercial emoluments and of the pleasures and allurements of a worldly life, betake themselves to ascetism and a life of seclution in caverns of hills or in the solitudes of the wilderness. They take such students as are willing to accompany them, and do not care if they get none. These men are like Buddhist hermits who pass their days in solitude, devoting their lives to study, meditation, and asceticism, but it must be admitted that there are few such in both countries. It appears from his writings that Khun-fu-tse had veneration for Buddha although Buddhism was not in existence in his age. In his works he neither remarked as in prophecy that Buddhism was good or bad. Chau-fu-tse, another writer of fame, evidently had some knowledge of Buddhism. In his writings he speaks in commendation of it rather than with any dislike. Subsequently one Cho-u-tse wrote blasphemously of Buddha. He was happy in his discussions on other matters but not in those on Buddha. He argued thus: - As the prosperity and happiness of a nation arise from the king's virtue, it is the king's first and

prime duty to treat his subjects kindly. One's own body being derived from his parents, they are his great benefactors. Among his subjects those who are intelligent, industrious, learned, able and powerful should help their bing in the administration of the State and in war. generally should in return help him with tribute, revenue and presents. Again it will be the duty of all men to respect their parents besides supporting them and ministering to their wants; and after their death to honour and pay homage to their manes and bones.-Thus his moral sayings are excellent, but at the end he rushes into blaming Buddha:-"Afterwards one S'ákya Muni, unmindful of his duties towards his king and parents and forgetful of their kindness, quitted his home and preached a religion of which selfishness is the leading feature, inasmuch as it enjoins on each man separation from the world and care for only his own food and clothing. This religion being introduced into China during the reign of the Emperor Hwan-min-yun-phin, many a family became destitute and extinct. The excellent creed of ancient times faded away as the new one progressed." But, indeed, the religion of Buddha does not specify one's duties towards his parents and the king, but aims at a wider good,-the good and well being of all living beings of the world by freeing them from miseries and sorrows not only of this present life but also of The aim of Buddhism is to know how to lead all transitory existences. all living beings from misery and grief to a state of endless beatitude. So that there is a vast difference between the doctrines of Cho-u-tse and those of Buddha, the aim of the former being as small as the point of a needle, while that of the latter is as wide as the immeasurable Heavens. The writings of Cho-u-tse with the exception of some vilifying expressions towards Buddhism contains not a word of argument and refutation. only contain some erroneous views besides some commonplace principles. Since the introduction of Buddhism into China to the present day all the monarchs, with the exception of one or two, were devoted followers of the Buddhist faith in consequence of which such insane observations as those of Cho-u-tse and other profane writers, have been as ineffectual in their aims as echoes returned by rocks. Nowadays there are some among the vulgar classes who obstinately follow these stupid writers who can show no reasons but-bark like old dogs.

CHAPTER II.

To-u-se or the Bon (Pon) religion of China.

The chief god or teacher of this most ancient religion of China was Lo-u-kyun. He is both god and man. As a god he is called by the name "Thai-shan Lo-u-kyun" which in Tibetan means the chief lord of goodness. He is said to have appeared when, according to the Chinese account. Heaven and Earth were first formed. Some writers identify him with the god Brahmá, which conjecture is accepted by many. In the beginning of the formation of the world the great Brahmá formed the superb mansion of the gods and thereafter the Earth, which accounts agree with those given of Thaishan Lo-u-kyun as well as with the signification of his name "Brahmá built the world." Lo-u-kyun from that period to modern times is said to have sent forth 81 emanations among which the great teacher Buddha is counted as one, just as the Brahmanists reckon him (Buddha as one of the Avatárs of Vishnu. The human Lo-ukvun was an incarnation of the divine Thai-shan Lo-u-kyun. He is believed to have been contemporary with Khun-fu-tse. After a stay of 82 years within his mother's womb he was born when all his hair had turned grey, for which reason he was called by the nickname Lo-u-tse or the grey-haired old man. His followers addressed him by the name "Lo-ukyun" the honorific equivalen' for Lo-u-tse. Having obtained 72 chapters of what are called "heavenly scriptures," from a certain cavern of a 'hill, he became a religious teacher and preached the religion called "To-u-se." The famous Chankya Rinpochhe Rolpai dorje observed that this Lo-ukyun is identical with S'en-rab of the Tibetan Bonpo?. In Chinese a sage is called Shyan-shen of which the first syllable shyan by the phonetic laws of the Tibetan has been changed into shyen, whence "sen"; sen means rab or "excellent." Ywon-shi-then-tsun another celebrated teacher of the To-u-se religion who appeared after the founder, is also considered as one of the 81 incarnations of Lo-u kyun. The pith of To-u-se doctrine as originating from Thai-shan Lo-u-kyun is similar to that of the religion of the god Brahmá. The To-u-se religion obtained its greatest diffusion under two of Lo-u-kyun's incarnation called Lo-u-tse and Ywon-shi-then-tsun.

To-u-se religious theories.

The supreme being is immaterial (Arúpa), shapeless and invisible. He is self-created and matchless and most noble. In the abridged To-u-se scripture there are mentioned many gods possessing a shape, being the

⁷ [See Vol. L, p. 187; also ibidem, p. 195, note 5. Ep.]

⁸ The writer did not see the chief of the To-u-se scriptures for which reason he could not describe what views they had respecting the state of the soul and transmigration and emencipation.

presiding deities of the five great mountains of China, of the four great rivers and of wind, rain and lightning, besides many powerful demons, for whom several ceremonics are prescribed. At the time of propitiation (ascetic performances) the To-u-se hermit is required to purify himself by washing his body, mouth and tongue, before beginning the mantras. fication of the body by ablution is the principal feature of the religious rites of the To-u-ses. Having prepared for the ceremony by careful ablution &c.. the devotee sits and regulates the exhaling and inhaling of his breath. He then extols and praises his own rambling "spirit," abstracts his mind, absorbs himself in deep meditation and chants the sacred mantras, this way there grew eight saints who obtained the power of working miracles according to their will. They are called Pa-dud-shyan-shin or the eight saints. Another saint named Tan thwen-shi by skill in mysticism subdued many demons and evil spirits, all of whom he bound by solemn oaths to guard the Imperial Palace of Pekin. These demi-gods and demons even at the present day are found to stand sentry round it as of old. The descendants of Tan-thwen when they approach the palace walls, are politely received by these spirit sentinels. There are also accounts of many who acquired superhuman powers such as that of performing miracles and illusions. There are mantras and incantations for performance of the lowest classes But notwithstanding all these, there is not found in their scriptures the true way of emancipation which can be obtained in Bud-Witchcraft, rites and ceremonies of mysticism and concatenation of time and circumstance, besides those which are used by gods and sages in the way of Tantrikism are numerous among the To-u-ses. them there are two classes, the lay-people and the monks. The latter take vows of piety and discipline which they scrupulously observe.

An Episode.

During the reign of the great Han, a heretical Pandit of Singala-dvípa called Mahá Bráhmana arrived in China. He was warmly received by the king Yo-hu-chhan, whom he exhorted to introduce his doctrine all over China. During this time the celebrated sage Hwashan Dha-hu, who was versed in the Vedas of the Tirthikas was present. He held long discourses in most of the heretical Sástras of the Tirthikas with the Singalese Pandit. The controversy was conducted in the Sanskrit language in which the Chinese sage debated with fluency and facility. The heretical Pandit was defeated, which he publicly acknowledged by prostrating himself before the learned Hwashan. The king greatly rejoiced at the Hwashan's triumph over the Singalese who was ignominiously expelled from the country. It was for this reason that Brahmanical doctrines obtained no footing in China. They are not known there even at the present day.

CHAPTER III.

Ho-U-SE OR HOI-HOI RELIGION OF CHINA.9

During the reign of the Than dynasty in one of the wars, a large army was brought to China from the country of Tho-kar (Sita or Turkistan) which, unable to return to their homes, settled in China. Their descendants gradually multiplied and formed a large tribe who were known by the appellation of Housi or Hoi-Hoi. Again, the great warrior Jengis Khan after conquering the countries in the West when returning home brought with him a man of the country of Siyang which is an Island. This man, being versed in a kind of religion in which The-yau-nu the lord of Heaven was adored by all, taught the principles of the Hoi-Hoi which became their adopted religion. Their descendants followed this religion and much of the Chinese religion came to be mixed with it, but the Chinese though dwelling with them did not become a whit connected with them in their religion and manners.

Religious theories of the Hoi-Hoi people.

They believe that all happiness and misery, good and evil, are the doing of The-han. The god The-han dwells in Heaven and in all things. The Hoi-Hoi people will never act contrary to the word of The-han. do not take refuge with any worldly gods nor worship nor bow down before The souls of all the dead are collected by The-han, who ordains their second existence. They are to be re-born when this world will be re-created by him after destruction, and within this interval the souls of the dead will remain mixed with the void space of Heaven. Some among them also believe that men are born very often, and that all their senses and faculties are lost at each break of existence. They send the spirits of all animals killed by those who belong to their faith to The-han who takes charge of them. The spirits of those that are killed by others, who are not Hoi-Hoi are damned. A Hoi-Hoi will not eat the flesh of an animal that has been slain by outsiders. If they remain unclean The-han becomes displeased. It is therefore of great importance to them to wash and keep aloof from unholy things. Besides these they have no knowledge of the transitory state of existence, the misery, and the confinement and emancipation, of the soul. They possess not the learning of the Tirthikas, or the materialists, but resemble the Yavanas (Lalos). These wicked people certainly turn into pigs after their death for which reason they do not touch pork, the touch of which brings defilement, and the eating of which destroys their intellect and understanding.

⁹ This is a form of Muhammadanism.

X.—LIFE AND LEGEND OF NAGARJUNA.1

When the dynasty of Asoka waned and gave place to that of the illustrious Chandras, Nágárjuna was born in Central India destined to play an important part in the religious history of Buddhism. According to the Tibetan historians who wrote on the authority of Indian historians, he was born a century before Chandra Gupta's accession to the throne of Magada. But to conform his age to the conjectural chronology of the occidental orientalists one would be required to bring that date more than a century later than Alexander's invasion of India. Nágárjuna's age must remain a positive uncertainty as long as we cannot get hold of the historical works of the Indian authors of the Buddhistic period. I am sanguine of being able to bring to light much about Buddhistic history from the works about Nágárjuna and other Indian philosophers. For the present I will only mention certain legendary accounts of Nágárjuna which I have gathered from detached sources.

A rich Bráhman of the Vidarbha country to whom no son had been born for many years, once saw in a vision, that if he gave alms to, and entertained one hundred Brahmans, he could get a son. Accordingly he made offerings and prayers to the gods and entertained one hundred Bráhmans. After ten months his wife gave birth to a son. The rich man invited learned astrologers to predict the fortune of his child, but they found that it would not live more than a week. In all other respects the child was calculated to be fortunate. In consequence of this sad intelligence, the minds of the parents were overwhelmed with extreme sorrow. and in their deep anxiety they urged the astrologers to discover some remedy to save the child. The astrologers assured them that if they observed some religious ceremonies and paid money for virtue's sake, read religious books, and entertained one hundred Brahmans, the child would live seven months, and if they entertained one hundred Bhikshus, it would live seven years, beyond which its life could not be prolonged by any means whatever. They accordingly underwent all sorts of ceremonies and observances calculated to prolong the child's life. When the seventh year was about to expire the parents were overwhelmed with grief.

To avoid the painful sight of their son's predicted death, they caused him to be removed to a certain solitary place in company with a few retainers. As the boy was passing his mournful days, one day the Mahábodhisattva Avalokiteśwar Khasharpana visited him in disguise and advised him to go to the great monastery of Nálendra in Magadha as the surest means of escaping from the hands of death. He accordingly repaired to that famous Vihára and arriving at the gate recited some gáthás. During that time

¹ The great Buddhist reformer of ancient India and founder of the Mádhyamika Philosophy.

the great sage Sri Saraha Bhadra was the high priest of Nálendra. Hearing the gatha the sage sent for the boy who was accordingly brought to his presence. Saraha asked him who he was and what brought him there. on which the boy gave a faithful account of his life and the melancholy aspect which overlying his fate and which he was painfully anxious to escape. The sage advised him to enter the holy order of monks, which act alone could deliver him from the hand of death. The boy took the vows of monkhood. Saraha, then invited him to the worship and service of Buddha Aparimita Ayusha and secured him his blessings. He required the boy to recite holy mantras and gáthas in honour of that Buddha from sunrise to sunset, within which time the fatal moment was predicted to The boy remained engaged in reading sacred books and reciting gathas without falling asleep. The fatal moment passed. The messenger of death did not arrive or could not sieze his victim. This happy news was conveyed to his parents whose hearts now overflowed with joy. The great high-priest Saraha then ordained him a Bhikshu of the Nálendra Vihára. Here he prosecuted his religious studies under the tuition of that great After a few years service he obtained the subordinate office of head steward of the congregation. During the first part of the tenure of office, Nágárjuna is safd to have propitiated the goddess Chandiká, by whose agency he succeeded in providing the great body of priests with the necessaries of life. The propitation took some time, after which the goddess presented herself before him in obedience to his call. Enslaved as it were by the force of the propitiatory rites of Nágárjuna, she submissively asked if she was to carry him to heaven. So saying she prepared to transport him thither. The sage not caring for his own happiness and ever mindful of his duties, exclaimed, "Bold goddess, I will not go to the celestial regions, I called you to help me in the propagation of Dharma on this earth." He then built a lofty stone temple in hondur of Bodhisattva Manju Sri, in the court of which he pitched a thick pointed wooden club to fix the goddess, as it were, to her appointed terrestrial duties by the spell of mystic charms. He then addressed the goddess Chandiká,-"O thou divine nymph, 1 bid thee to look to the supply of provisions for the great congregation. shalt not leave thy post till this club becomes reduced to dust." Chandiká accordingly, in the guise of a beautiful damsel began her homely work. During her temporary residence within the envirous of the monastery, the chief cook of the congregation was enchanted with her personal charms. He spared no pains or means to win her favour, with the sensual object of enjoying her person. The maiden refused his addresses several times, but at the end consented on the condition that he should reduce the said club to dust. The deluded cook not knowing the secret connected with the club, instantly burnt it to ashes. The maiden now set free from this

bounden duty assumed her celestial shape radiant in angelic glory that was too strong for mortal eyes to bear, and ascended to her ethereal home, leaving the disappointed lover to stare at her with surprise. No sooner did this affair take place than Nágárjuna by dint of his divine eyes came to know of it. order to retrieve the loss, he visited the courts of kings, princes, and nobles of Magadha and other Buddhist countries, from whom he obtained annuities and donations for the support of the great body of monks at Nálendra. He constructed a gigantic image of of Mahákála whom he charged with the defence of his religion. During the latter part of his office the country was visited by a famine in consequence of which the monks fell into great distress. The manager became very thoughtful about the terrible effects of the natural calamity. Distress and scarcity compelled the congregation more keenly to feel the necessity of money. The monks now determined to devise some means of acquiring treasures for the support of the famished congregation, and Nágárjuna accordingly started on an expedition to visit an island in the great ocean where lived a great saint well versed in the art of alchemy. As the sea could not be crossed by any earthly means, he, by dint of his divine learning, got two leaves of an enchanted tree, by means of which he crossed the ocean and miraculously visited the island and presented himself before the sage who was greatly surprised to see a human being arrived at his abode deemed inaccessible to mortal beings. The sage carnestly inquired how he succeeded in achieving Nágárjuna replied respectfully stating to him the reasons this wonder. of his visit and the circumstances that brought him thither. showed him one of the enchanted leaves, concealing the other in his , mendicant's platter. Ho begged him to teach him the art of turning metals into gold. The sage consented to the proposal, but not liking to let the wonderful art be known in Jambudvípa, he determined to detain him for ever in the island by depriving him of the enchanted leaf. To effect this, he said that he could teach the art of alchemy provided Nágárjuna consented to part with his leaf. Nágárjuna consented, and was taught the When it was fully mastered he flew towards the Indian Continent by the help of the remaining leaf. Returning to Nalendra, by means of his easily acquired wealth he supported the whole body of monks. religious practices he obtained siddhi (perfection). He refuted the theories of Sankaráchárya and imparted religious instruction to the monks of Nálendra. The Nágas used to attend his sermons in the shape of young boys. They were so much interested in his teaching that they invited him to their abode where he spent three months. They entreated him to settle permanently in Nága land (the nether world) which offer he declined on the ground of his being required to preach the sacred religion in Jambudvípa, and erect religious edifices for the good of living

beings. At the time of his departure he promised to return there some time in future. He returned to Nálendra loaded with costly presents and gems of inestimable value and also with the religious volume called Nágasahasriká. It was for this connection with the Nágas that he obtained the name of Nágárjuna.

In the country of Rádha he erected many chapels and chaityas. his way to Uttarakuru, in the city of Salama or Salamana, he met with a boy named Jetaka, by examining the marks of whose palms, he predicted that the boy would one day become a king. Arrived in Uttarakuru he went to bathe in a river after placing his raiments on a tree. As he was making his ablutions he saw a native taking his clothes away, at which he stopped hint begging him not to remove his raiments. The native greatly wondered that Nágárjuna' should claim his clothes. For in Uttarakuru there is no distinction of individual property. There all property is In Uttarakuru Nágárjuna stayed for three months and instructed the people in the sacred religion. On his return he found that the boy Jetaka had become a king as he had predicted. Jetaka, having great faith in his saintly character, presented him with costly treasures. Nágárjuna returned to his country and erected many chaityas and temples, composed many works on science, medicine, astronomy and alchemy. After the death of Saraha Bhadra, the office of high priest fell upon Nágárjuna which he managed with great ability and indefatigable zeal. He matured the Madhyamika philosophy which was only conceived by his illustrious teacher Saraha.

Although he was the head of the now wide-spreading faction, of the Maháyána school, yet he did not fail to exert himself for the well-being of the Srávakas or the followers of the Hinayána school, by which name the Srávakas henceforth came to be distinguished. They equally enjoyed the bounties of his saintly character. He established discipline among his own congregation by expelling eight thousand monks whose character, nay purity of morals, was open to suspicion. By these acts he became the recognized head of the whole Buddhist church. About this time the germ of a third schism was manifested among his followers which eventually developed itself as the Yogáchárya school.

During the presidency of Nágárjuna, Vajrásana (Buddha Gayá) was the head quarter of the Srávakas or the followers of the Hínayána (little vehicle) school, but having fallen into decay, Nálendra in wealth and splendour echipsed the seat of Buddha's hermitage. Once a wild elephant was found to damage the sacred Bodhi-druma (tree of wisdom), when Nágárjuna causéd two stone pillars to be erected for its support. This expedient answered well for several years, when, on the repetition of a similar injury, Nágárjuna surrounded the great temple Mahágandhola or the mansion of

fragrance with a stone railing which he furnished with Vajragaváksha or the precious niches, and outside of which he erected 108 smaller chapels. He also surrounded the great shrine of Srídhányakataka with railings.

Again, there having occurred an encroachment of the river Nairanjana on the east of Vajrásana which threatened the safety of the most holy spot, Nágárjuna constructed seven huge images of Buddha hewn from rocks, and placed them facing the river in order to make the river, out of fear, change its devastating course. During this period, Manja king of Otisha (Orisha) with one thousand of his subjects embraced Buddhism. In the west, in the country of Malva in the city of Dhara, king Bhojadeva with many hundreds of his subjects embraced Buddhism. These conversions are attributed to the saintly influence of Nágárjuna who wtote many volumes on the Mádhyamika philosophy, such as Múla Jñána, sixth assemblage of Vidyá, Dharma dhátu strotra, Sútra sangraha, &c. crected many viháras in Pratápesa, Otisha, Bangala, and the country In the latter part of his life Nágárjuna • visited of Ikshuvardhana. Dakshina (Southern India), where he did many things for the preservation of the Southern congregation (of Buddhists). In the country of Drávida there lived two Bráhmans of the name of Madhu and Supramadhu, the fame of whose opulerwe had startled even the kings and princes of the day. They held a series of discussions with Nagarjuna on the four Vedas and the eighteen sciences of the Brahmans, in all of which they found themselves infinitely inferior to the Buddhist disputants. At the end they remarked that they really wondered how a Sramana of Sakya Sinha could possess such profound knowledge in the Vedas and S'ástras. Nágárjuna replied—It was very casy to master the Brahmanical S'astras, but the sacred Dharma was too profound to be comprehended. at last succeeded in converting them to Buddhism. Madhu having propitiated the goddess Sarasvati, acquired great knowledge in the sacred literature of the Bráhmans and Buddhists; Supramadhu by propitiating Lakshmi, the goddess of wealth, obtained immense wealth with which he fed the Buddhist congregation. The former prepured many copies of Prajñá Páramitá. One hundred and fifty monks conducted religious service in their chapels. Thus the great teacher Nágárjuna being eminently versed in all the classes of sciences and the S'astras, filled Jambudvipa with trophies of his pious deeds. His assiduity in asceticism, erudition in science, faith in Dharma, profundity in Yoga, acuteness in disputation, liberality in giving alms, constructing shrines and chaityas, and furnishing of food to the congregations were all incomparable. He is given the appellation of a second Buddha; for he consolidated what Buddha had only commenced.

Nágárjuna is said to have been a great friend of king De-chye (Sankara) of Southern India, whom he had converted to Buddhism. Both the friends

took vows of meeting a common lot, i. e., to live and die together. Nágárjuna being a saint, no messenger of death ever ventured to approach him. The friends therefore attained to unusual longevity, during which time the king witnessed successively the death of his many wives, children and grand-In his old age the king got a son who alone fortunately survived him. Once the mother of this prince (named in Tibetan Zon-nu-den-chye, i. e., "the throat-cutting young prince") prepared a handsome robe which she desired him to wear. The prince did not use it, saying, that he would use the robe when he became a king. The mother, with a deep sigh, exclaimed-"Son, how vain is that hope! Thinkest thou, my darling, that the king thy father will ever die. He has obtained immunity from death, which awaits all mortal beings but himself." The prince replied,-" Mother, must I not rule as a king since I am born as a prince? Live or die, I shall be a king." Seeing the son's resolution, the mother revealed to him the secret of her husband's death and said,-"Go and beg Nágárjuna's head, and that shall quicken thy succession to the throne." The prince accordingly went off at once in search of Nágárjuna and found him on the top of S'riparvata. Approaching the venerable S'ramana, he asked him to present him with his head. Nágárjuna, knowing what brought him there, consented.

The prince tried several strokes of his sword to cut the saint's throat, but in vain. Nágárjuna, sceing the ignorance of the prince, shewed him the secret which could effect the cutting off of his head, by saying, -" Prince. hundreds of such swords would not sever my head from the body, but go and bring that kuśa grass, which alone will effect it." In one of his former births Nágárjuna is said to have killed a worm by cutting its throat with a kuśa grass. On account of the inevitable consequences of Karma in this life, that very worm was born as the prince who severed his head from his trunk with the kuśa grass. At the time of death Nágárjuna told the prince that he would rise again in a future timer and his head would again be one with his body. As the prince was carrying off the head, it was snatched away by a Yaksha who threw it to a distance of five miles, where the saint's remains turned to stone. It is mentioned in the Book of Prophecies that the head is now in the course of drawing every day nearer the trunk to effect its junction. Verily it may be said of Nágárjuna that when the junction takes place, the city of Gayá will be blown up by Gayásura or the demon of Gayá. It is said that Nágárjuna will again appear in India, and live one hundred years, to teach the sacred Dharma to men and gods.

XI.—DETACHED NOTICES OF THE DIFFERENT BUDDHIST SCHOOLS OF TIBET.

All the Buddhist Tantras that were translated into Tibetan under the auspices of king Khrisron-ede btsan and his successors till the advent of Pandit Smriti into Tibet, were designated gSan-snago sna-hgyur of rNyin mahi-rgyud or "the anciently translated Tantras." All the Tantras translated by Rinchhen-ssanpo and the generations of translators who followed him, were called gSan-snags phyi-hgyur or Sar mahi rgyud. For this reason it will be evident that the difference of rNin-ma and gSarma schools lies in the Tantras only, while the Sútras are the same in both.

The Tantras of the gSarma school are clearly analysed in the bKahhgyur, and the original of the rNinma Tantras composed in Aryavarta were

syur, and the origination the rithma randas compo	sea manyang at were
ndered into Tibetan purely and faithfully. They ar	e the following:
(1.) Rigs pahi-Khu-Vyug.)
(2.) • Tsal-chhen-dKrugs-kyi-rgyud.	
(3.) Khyun-chhen-ldiug-vahi-rgyud.	
(4.) rDo-la-gser-shun-rgyal mahi-rgyud.	
'(5.) Mi-nule-rgyal-mtshan-gyi "•	
(6.) rTsemo-byuñ-rgyal-nam-mKhai-rgyalpo.	
(7.) bDe-va-hphrul-bkod rzogs pa-spyi-Chhins.	Those sistem to
(8.) Byan-chlub-Sems tig.	These sixteen be-
(9.) b De-va-rab- h by ams.	long to the Sems-
(10.) Srog-gi-hKhorlo.	sde or Yoga class.
(11.) Thig-le-drug-pa rzogs pa-spyi-gchod.	
(12) Yid-bshin-norpu.	
(13.) Kun-hdus rig-pa.	
$(14.) \cdot r$ Je b tsun dam pa.	
(15.) d Kon bye d r gyalpo.	
· (16.) •rMad byun rgyalpo.	j
(17.) hKhor-va-dón-spugs.	These three belong
(18.) Bya bral-medpai-rgyud.	to the kLen-sde
(19.) Nam-mkhah-i-klon-yans kyi rgyud.	class.
(20.) Padma klon-gsal-gyi-rgyud.	These three belong
(21.) Padma-dvañ-rygal.	to the Man-nag
(22.) Yid-bshin-tog gi-rgyud.	or Upadeśa class.

Sems nyid bya-rtson-las hdas pa-nam-nkhah-chhi-vai-rgyud. (23.)

The following are the Tantras which appertain to the rTsogs pa-

(24.)De-ñid ñams su-blans pa-nam mkhah-chhe-phyi-mai.

chhen-po in general.

- (25.) De-ñid yons rzogs hbras len-nam-mkhah-chhe-phyimai rgyud yons su-sgro-va.
- (26.) Sems nid hpho-hgyur-med pa chhos nid rgyalpoi-rgyud.
- (27.) Sems ñid thig-lé ñag-gehig-ston-pa-byuñ-sems thig lei rgyud.
- (28.) Sems ũid ran-byun gi-ye shes su-ston-pa yeshes thig lei rgyud.
- (29.) Sems nid thams Chad kyi-rtsa var bstan pa-man-nag phren vai-rgyud.
- (30.) Sems ñid-kun-khyah-chhenpor bstan pa-sans va-rgyal po-rgyud.
- (31.) Sems ñid ran rig-tu-bstan pa-yc-shes dam pai rgyud.
- (32.) Sems ñid kun-tu bssañ poi rol-par ston pa nam-mkhahi dvyins rnam dag-gi-rgyud.
- (33.) · Sems ũid-kun-gi-sñin por-ston pa-man nag sñin poi rgyud.
- (34.) Sems ñid ran-rig tu zid chhes pa sain po-gsan vai rgyud.
- (35.) Sems ñid kun-gi-rtsa-va nam-mkhah chhe rtsa va chan gi-rgyud.
- (36.) Sems ñid gehig tu hdus pa ñag gehig dgons pai rgyud.
- (37.) Sems ji-bshin par-bshag-pa-bsam-gtan chhen poi-rgyud.
- (38.) Sems fiid rgyun chhags su goms pa bsam gtan rgyun chhags kyi-rgyud.
- (39.) Soms ñid thams chad du gsuns pa sgo man mdoi rgyud.
- (40.) Sems ñid dvañ dañ sbyar va chhe-dvañ gi-rgyud.
- (41.) Sems ñid dvañ sgra tshig las hdas pa nam-mkhah-chhe med pai-rgyud.
- (42.) Sems nid gdod mai-gras su ston pa nam-mkhah-chhe gshi hi rgyud.
- (43.) Sems ñid hod gsal du bstan pa rinchhen hlear vai rgyud.
- (44.) Sems nid yontan lhur grub-tu-bstan pa rinchhen phren vair rgyud.
- (15.) Sems ñid khams gsum du gsal va khams gsum sgrol mai rgyud.
- (46.) Sems îitd span blan las hdas pa-ston pa nas pa-sñin poi-rgyud.
- (47.) Sems ũid hpho-hgyur med par-ston pa rdorje-gsan vai-rgyud.
- (48.) Sems ñid yi-nas sans rgyas par ston pa-ye-sans rgyas par ston pai rgyud.

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Besides these 48 Tantras there are others which claim an indigenous growth. They are the following:

- (1.) sKu-gsun-thugs yon-tan hphrin-las kyi-rgyud.
- (2.) rDorje-phur-pai-rgyud.
- (3.) rTa-mgrin-gyi-rgyud.

Also-

gSer-yid-chan; gyu-yig-chan; dun-yig-chan, &c. of modern origin, make up thirty-five in number. Six volumes of JKah-hgyur treating of Tantras are also claimed by the Ninmapas.

Besides the above-mentioned there are said to be other Tantras which being concealed by ancient sages, are not known at present.

All these Tantras are said to have been delivered by Dharma Kaya, Kuntu-ssangpo (Buddha Samanta bhadra), Vajra Sattva, and Vajradhara, &c

The Ninmapas who all belong to the Yogáchárya school of ancient India observe Tantrik ceremonies exclusively. They have nine series of Jūána, and speak of thirteen Bhúmis or stages of sainthood, while the Gelugpa (or the reformed sect) speak only of ten Bhúmis.

The Ninmapas have various ceremonies for propitiating their tute-lary deities who are divided into two classes called Si (the mild) and Phro (the wrathful) Yi-dam-kyi-Lha. They have various other kinds of rules and ways of asceticism. All the Ninna Tantras being based upon the Man-nag scriptures, by their means numberless Indian and Tibetan (male and female) saints are said to have obtained the lowest class of perfection called "Thun-mon-gi-dnos grub."

In ancient India Kehárya Káma Vajra, Buddha Guhya, Srí-siddha, Padma-sambhava, Vimala-mitra, &c., many Pandits, many kings headed by Indra Bhúti, and many fairies were the most important personages; and in Tibet, king Sron-btsan sGampo, Khri sron-cde-btsan, together with his 25 saintly subjects, 108 gter-ston or discoverers of sacred treasures, Rah kbyams pa the professor of kLon-scriptures, Dharma gri the great translator, gYun-ston-rDorje-dpal, sLe-lun bshad pai-rDorje, mGonpo rdorje of Yu-thog, Ka-thog rig-hzin-chhen mo, PDor-brag-Rig hzin, Lha-btsun-chhenpe, and others. Many sages of the Sarma school also had turned Ninma-religionists.

The Ninma sages, who had fully studied the above mentioned Tantras, had prepared commentaries on them and left their own observations in works written by them for the benefit of coming generations. It was the sage of Orgyan1 who wrote volumes on the rZogs chhen or Ativoga seet of the Ninma school. It is mentioned in the distories of religion that that sage, having written his profound interpretation of the Buddhist Tantras, in a kind of fairy language, unintelligible to man, had concealed these books securely under rocks and pillars for the benefit of future generations of Buddhists. He had also left predictions, respecting the name and date of birth of the man by whom those books were to be discovered. After completing all that was necessary for the continuance of the Ninma school, he retired to the land of cannibals on the south-west. Afterwards in regular succession, as was predicted by him, a host of gTer-stons appeared and greatly contributed to the propagation of his school and the swelling of the Ninna scriptures, which altogether exceed five hundred volumes in number.

Padma Sambhaya.

For these reasons it is believed that the rest of the Ninma school is extremely pure. But latterly some persons, calling themselves qTer-ston to gain notoriety and to be called sages, mixed many spurious and false theories with the ancient ones. Those pretended qTer-stons net agreeing among themselves, out of envy and onmity to each other, enjoined many obscene observances under the garb of religion. They gave out that the Tantras prescribed unrestrained libextinism as the easiest and surest mode of salvation. Female modesty was no consideration to them at all. time, by their influence, the teachings of the Sútras (Amdo-scriptures) were set aside in preference to those diabolical Tantras which were considered to be the direct means of Nirvana. For this reason the monks gave up taking the yows of celebacy and moral discipline. The laws of Dulva were entirely neglected. . Particularly after Lan-darma's persecution of the Buddhists of Tibet, some Tantriks, in the heat of debauchery and drunkenness, had composed many spurious Tantras, putting into writing the ravings of their intoxicated brains. Again during the revival of Buddhism, when the Sarma system of schools was about to be diffused in Tibet, certain Tantriks composed several works in which many strange elements In them the Thin-rje-chhenpo of the mxinmapas, were introduced. the Brahma Tantras of the Brahmans, the mysticism of the Bonpo were mixed together, in consequence of which those works no longer resembled the ancient works on Tantras. From these sprung the ceremonics of Khregs chhod and Munkhrid, &c. Those who practised the magical sorceries founded on them were notorious for their arrogance and wicked impositions. When their wickedness was exposed by the great Reformer, the two Ninma Lamas, named Pesna Linpa and Shakya-mehhog eDan, jointly conspiring against him, gave out to the world that Tsonkhapa was a real demon incarnate, whose sworn mission was the working of the downfall of Buddhism in Tibet.

The same two Lamas also wrote a volume of about 500 leaves about the reformations, charging Tsonkhapa with many kinds of blasphemies. They even went so far as to say that the crown which he put on the image of Jovo (Lord) Sákya Muni, was rivetted on its head with coppernails, that the flowers that were daily showered on it fell owing to the sorceries, as so many thorns. They predicted that on account of these impious acts, the Buddhist religion was destined to collapse after 500 years from that date, and that shortly the sun, moon and stars would fall a hundred (Tibetan) miles below their ordinary paths. To this work they gave sanctity by declaring that it was discovered to be a book of ancient prophecy, classed under Ninma Terma scripture. Many right-thinking and honest Ninma Lamas question the validity of this work, although the uninformed and the ignorant Ninma followers believe in its pre-

dictions and do not hesitate to slander the Gelugpa school. The Gelugpa writers successfully refuted all the charges contained in that work and exposed the malice of its blasphemous authors.

From that time, on account of the doctrinal differences between the Ninma and Sarma schools, especially between the former and the reformed school (Gelugpa), disputes and controversies commenced. Most of the eminent writers of Tibet are of opinion that the great body of Ninma scriptures were alloyed with strange and spurious writings, and there are very few books which have any pretensions to originality or antiquity. Among those which are said to be very pure may be classed the following:

- (1.) dKon-mChhog-spyi hDus, 6 vols.
- (2.) mKhah-hGro sNyin-thig.
- (3.) Lho-gTer.
- (4.) Bima sNin-thig.
- (5.) *kLón-Chhen-sNin-thig.
- (6.) gYu-thog sNin-thig.
- (7.) Byan-gTer-gyi Chhos skor.
- (8.) gTer-bDag-gLin pahi-chhos skor.
- (9.) Nam-chhos kyi-skor.
- (10) rGyal-va-eNa vahi-rÑin-vahi-chhos kyi skor.
- (11.) rTa-mgrin chhos-skor &c., and many others.

The study of the above-mentioned books is believed to be very efficacious to ascetics, in obtaining sainthood. In profundity of import these books are unrivalled by other religious works of the same school. Among the best and purest of Ninna monasteries are (1) sMin-grol gLiû, (2) rDorjebrag, (3) Kham-ka-thog, (4) Shi-chhen-rtsogs chhen, &c. and many others of less fame. In these monasteries, moral discipline and religious strictness are greatly observed, in consequence of which their resident monks are said to have great pretensions to purity of life.

The Nyingmas schools have voluminous works called Upaneshas on the subtlety of rites.

In the Sarma or modern school are included the following sects, bKall-gDams pa, bKall-brGyud pa, Sakya-pa, Karma pa, Jonañ pa, dGelug-pa, &c. The principal theories and rules of these sects are:

- (1.) Constant meditation about the attainment of Bodhisattva-hood (sainthood).
- (2.) Uninterrupted attention to compassion towards all living beings.
- (3.) Reverence and adoration to the great and precious Holy Being, called dKon-mChhog.
- (4.) The renouncing of worldly enjoyments and business, and residence in solitude to limit the sphere of doing and desires.

- (5.) The external observance and conduct of life to accord with the laws of Dulva (Vinaya teachings.)
- (6.) Internally, the full comprehension of the metaphysical portion of the Tantras called bskyed rim and rtsogs rim.
- (7.) The practice of the meditative science or yoga, holding the theories of universal illusiveness and voidity (S'únyatá).
- (8.) The comprehension of the essence of the Madhyamika philosophy by which the attainment of sainthood is ensured.

bKAH-gDAMS PA SECT.

This sect was founded by the great Indian Pandit Dipánkara Srí Jūána (Jova-rje-dPal-cdau Atiša of the Tibetans). There are records of over three thousand Lamas of eminence and learning in the annals of this sect. Among them hBrom-ston-rgyal-vai-hbyuñ-yna Potopa the philosopher, and sPyan-mÑah-va, &c. were very celebrated.

bKAH-brayud PA SECT.

Of this sect, the sages rDoje-hChhan-chhen, Telopa, Náropa, Marpa, Mela Dvags po Lha-rje, &c. were the successive presidents. Marpa having obtained a good deal of religious instruction from Atisa, mixed the bKah-brGyud theories with those of the bKah-gDams sect.

The Darśana of this sect is called Mahá-mudra (Phyag-rgya-chhenpo). This is divided into two classes called Sontri-Mahámudra and Tantri-Mahámudra, the latter of which they reject. On the whole the significations of the Mahámudra resemble those of the Súnyatá theories.

Its meditative science is similar to those of the Prasanga Mádhyamika school of ancient India.

The chief Yedam or tutelary deities of this sect are the Lord of Guhya Samaja-sbDemchhog (Sambhara) and rDorje-Phagmo, &c.

Its guiding instructions called Man-ñag were drawn up by the sage Náropa, for which they are called Náro-chhos-drug. Anciently this sect possessed the greater number of sages, ascetics and scholars, many of whom had obtained sainthood. At one time its monks numbered several hundreds of thousands. The Lamas of this sect pay more attention now to the meditative science, and less to Vyákarana and other branches of sacred literature. Although at one time bKah-brgyud pa Lamas were eminently famous for their knowledge of metaphysics and Darsana, yet now-a-days there are not many who can fairly claim the distinction of sages. In fact they more resemble the shadows of their predecessors. They generally mix with the Ñiâma Lamas in perverse and forbidden conduct, such as female company, drinking intoxicating liquors, &c.

SAKYA SECT.

This sect derives its name from the name of the place of its origin. It is an offshoot of the bKah-brgyud pa sect in a reformed state.

The tutelary deities, generally invoked by the followers of this sect, are Kye-rdorje (Hé Vajra), Phyagna rDorje (Vajra Páni) &c.

That rotatory existence and emancipation from it are inseparable, is its chief theory. Leading instructions are taken from the works called gSer-chhos-bChug sum. The Lamas of this sect are tolerably learned in sacred literature. The ancient monks of this sect are said to have obtained sainthood by propitiating the fairy Náro-mkhah sphyodma. The monks in general are known to be little strict in the observance of the laws of Dulva. They drink, and mix and live with women.

Gelugpa School.

This is at present the dominant school of the Buddhists in Tibet. It was founded by the celebrated reformer Tsonkhapa and obtained great diffusion under his chief disciples, one hundred and fifty in number, among whom the Regent Darma Rinchhen, the sage Gelegpalssan, Gedundub, &c., were most eminent. Tsonkhapa found that by the eccentricities of the Tantrik (Ninma), Buddhism in Tibet had greatly degenerated, so much so that it could hardly claim the name of Buddhism at all. Its divergence from the tenets of Buddha was too wide to enable any student of Buddhism to reconcile it with any sort of Buddhism that then prevailed in the north. With great pains he succeeded in organizing a reformation which struck the older schools by the root. His works on the different branches of the sacred literature were in accordance with the Kahgyur and Tanyur.

The Lamas and monks of his school were very accomplished in tenets, the observance of ceremonics and the science of meditation. Their moral discipline, behaviour and attention to study were exemplary. They were also experts in argumentative philosophy. Under Tsonkhapa's direction they made new annotations on the important portions of Kahgyur and Tanyur and the various works on Tantras. The great monasteries of Tibet, Sera dapunj, Guhdan Tashilhumpo, and those of Kham, Amdo-Mongolia and China, altogether-numbering more than one thousand, adopted the reformed creet. Under his disciples and their disciples within a few years, more than 10,000 monasteries adopted the reformed tenets. The largest of these monasteries contained 10,000 monks, the smallest respectable ones not less than 800. In these Gelugpa monasteries, the study of Tantras, Mantras, Kalachakra, medicine, &c. was greatly encouraged. The Gelugpa religious ceremonies were conducted according to the prescribed directions of the sacred books. Such extraordinary success as attended

Tsonkhapa's reformation was not known, not to speak of Tibet, in the annals of Ancient India since the Nirvána of Buddha.

The Emperor of China, Princes of Mongolia, and other great patrons of Buddhism paid tribute to his honour. Tsonkhapa is said to have appointed under a solemn covenant a great number of gods, demons, demigods and fairies to defend the sacred religion. In the other sects, when an enemy invaded the sacred precincts, the monks generally used to escape by flight. Some of these sometimes killed their enemics by propitiating demons and evil spirits, and by the practice of sorceries and the black art. But such proceedings being contrary to the precepts of Buddha, the cursed perpetrators eventually had to go to hell.

The followers of the Sakya sect and the Gelugpas were free from the guilt of such infernal practices.

Manbodh's Haribans.—By G. A. GRIERSON, C. S. PART I.—Text.

The following poem is in the Maithili dialect of the Bihari Language. It was written by a poet named Man'bodh, or Bholan Jhá, the fourteenth and last of his race. He lived at Jam'sam, close to the well-known village of Pandaul in the Madhubaní subdivision of the Darbhangá District. He married a daughter of one Bhikhari Jha, and died, without issue about the year 1195 F. S. (circ. A. D. 1788). This date is borne out by the fact that a grandson of this same Bhikhárí Jhá died only four years ago, a very old man. Beyond the details of the names of his ancestors, which are kept by the Maithil genealogists, I have obtained no further information concerning him. He is said by tradition, to have translated the whole of the Hariyamśa into Maithil verse, and extracts from the translation are current and extremely popular throughout northern Mithitá. I have never met with a complete capy of the whole work, and I fear the latter portion of it is lost beyond recovery. After some vears' search I have been able, through the kind assistante of Bábú Srí Náráyana Simha of Jogiyárá, to obtain accurate copies of two MSS., which I shall designate as A and B. A, which I have taken as the foundation of my text, is much the more correct of the two, and contains the first ten adhyáyas. B is not so carefully written, has one or two lacunæ, and only contains nine adhyáyas, the tenth being missing. A is therefore, my only authority for that portion of the text. With the exception of the lacunæ above-mentioned, the two MSS, agree very closely. Any important differences will, however, be duly noted.

The poem is deserving of special attention, as an example of the Maithilí of the last century, affording a connecting link between the old Maithilí of Vidyápati, and the modern Maithilí of Harkh'náth and other writers of the present day. It contains some forms which have survived from times prior even to Vidyápati, and which hence have especial interest.

I purpose at an early date to publish a translation, with notes illustrating and explaining the many grammatical difficulties which are found in it. I shall, therefore, not deal with the subject of Manbodh's Grammar at present, and, with regard to the subject matter of the text, it will be sufficient now to say that it contains the usual familiar legends of the incarnation and life of Krishna, from the first promise of Vishnu to become incarnate, to the first defeat of Jarásandha. It thus corresponds roughly with a little more than the first half of the tenth book of the Bhágavata, or with chapters 57 to 93 of the Harivanisa.

The metre of the poem is uniform throughout. It is a variety of the Chaupái Chhand, containing fifteen instants in each half line, with a break after the sixth. The last three instants in each half rhyme with each other, and usually take the form of one long syllable, and one short, thus — U. Sometimes, however they take the form of three short syllables, thus $\cup \cup$: but in every case the last syllable must be short. Usually but not always, the eleventh and twelfth instants also consist of two short syllables.

I have used the signs \mathbf{y} , \mathbf{v} , and \mathbf{v} , for the short vowels \check{e} , $\check{a}\check{\imath}$, \check{o} $\check{a}\check{u}$, peculiar to Eastern Gaudian languages. Their non-initial forms are $\check{e} = \check{a}\check{\imath}$, \check{o} , and $\check{\dagger}$ $\check{a}\check{u}$ respectively. These signs have already been used by me in my grammars of the Bihár dialects now being published by the Government of Bengal, and are not new, having (with the exception of \mathbf{y}) been used by Dr. Hoernle for similar purposes in his Gaudian Grammar.

The use of the sibilants was very uncertain in the copies of the poem which were available; w and w, and again w and w being freely interchangeable without any system. I have therefore in every case taken customary pronunciation as the surest guide:—always altering uncompounded w to w, and uncompounded w to w. In a few foreign words like with outery, w has been retained; and, out of deference to strong prejudice, I have allowed the customary spelling of the words w, and we to remain, though the present Maithil pronunciation, is certainly we, and from respectively.

The vowel wis never pronounced in Maithili, the sound for being used instead; in fact, we is, as often as not, not only pronounced but written for. Under these circumstances, I have adopted the less pedantic, and more rational spelling.

As regards the quantity of vowels for the purposes of scansion, with the exception of जा, they all tell their own tale when before a single consonant. जा may be either long or short for metric purposes, but in the termination जाइ of the preterite it is always short.* There are many examples of short जा throughout the poem: an example of the 1st class is जेजान (1, 10), in which the जान is short: an example of the second class क्लाइ (11, 2).

Short vowels can become long by position, but this is not an invariable rule. They are always short before the compounds \mathbf{e} (e. g., \mathbf{e} \mathbf{e} \mathbf{e}). Before the nexts of a masal and another class-consonant, they are common,—Example, \mathbf{e} \mathbf{e} long in vii, 42, but short in vii, 53. Examples of vowels short before this kind of nexus are very common; and, in order to help the reader, when the preceding syllable is short I have denoted it by anuswira, and when it is long by the class nasal. Thus in \mathbf{e} \mathbf{e} the first syllable will be read long, but in \mathbf{e} \mathbf{e} it will be read short. So, \mathbf{e} \mathbf{e} \mathbf{e} will be read with the first syllable long, but

is merely a compendium scriptura, and that whichever way the word is spelt, the pronunciation is the same. Vowels before a nexus of the semi-vowel τ and a consonant may also be short,—example, τ (1, 24).

Before other conjuncts the vowel is generally long, but I have noted the words असनि (1, 35), त्रिष्ट (v, 51), प्रसान (v1, 25), and सद्ध (v11, 26) as exceptions, and there are not impossibly others which have escaped my notice.

Anunásika never affects either metre or rhyme. For an example of the latter, see viii, 41.

The first syllable in the word कंग्र is always long. As already mentioned it should be spelt कर्म.

The word केंचो 'any,' is frequently written की.

The verbal termination of the third person দ্বি, is frequently written আদ্বি as a separate word; c. g., (11, 53) ইঅল্মান্তি děkhala anhi for ইঅল্মিনি děkhalanhi (děkhalanhi). This termination can also be used with the 1st or 2nd person; c. g., ম্বৰম্ভি (VIII, 45).

With the aid of the above remarks I hope that no difficulty will be found in reading and scanning the poem.

श्रीगणेशाय नमः।

ऋय प्रथमाऽध्यायः।

प्रमानें * हिमगिरि कूमरि चरन। जे बल कि सभ जिम्बन बरन ॥ १ ॥ इमऊँ केल चिक् मन बड़ गोट। क्या जनम परिन म निहँ कोट॥ कोनपरि क्रेत तकर निरवाह। प्रखन लगेचिक खगम चयाह॥ क्रेत कराचित हो पुन निक। निहँ क्रो तकरों सङ्का थीक॥ तैं डर पुन पुन मङ्गल करिच। हरिपर कमल क्रिर म हम धरिय॥ ५ ॥ धरनी असर बेचाकुलि भेलि। सरिम रूप धे सरप्र गेलि॥ किक निहूँ ततऊँ काऊ साँ भेल। धरनिक सङ्ग सबऊ जन गेल॥ देवलाक बरद्धा साँ कहल। खोतऊ मनेरिय खोहने रहल॥ सङ्ग देव बरद्धा मेल खागु। तिन्तिकाँ पाकाँ धरनी लागु॥ होरसमुद्र तीर सभ गेल। खज्ञाल बढ घेचान धरि केल॥ १०॥ सरतक काननं मनिमम् गेह। लिद्यानारायण देखल सदेह॥ कमलासन क्रिकु कहवाँ लागु। ताहिं खबसर धरनी मेलि खागु॥ भार दुवर तन घर रू काँप। बजहित नेरि न प्रन दुऊ भाँप। जागिल कहम् धरिन हिर्द। हम हैव मगन रसातल फेरि॥

* B. प्रश्वेर | † B. जोरि | ‡ B. omits this line ।

चमर समर जत जुभाव चास्र । तत जनमल चाकि परिजन पूर ॥ १५ ॥ हुए हाची हथिद्यारक भार। गिरि कानन बरनए के पार॥ सर्वसन्ताप्र प्रित् नाम से बाज । सपय करिय नम अप्रवार्ज पाज ॥ नाथ खनायक सारंग पानि। सरन दिख्य सरनागति । जानि ॥ करनामप्र काँ करना भेल। धेरज, बद्धत धरनि काँ देल॥ धरनी किन्दु दिन धैरज धरन। इस अनतरन भार सभ इरन ॥ २०॥ मधरा बस् देविक बसुदेव। तिन्दिका भवन जनम इस लेव। द्वे सनि सभक जुड़ाएक कान। अन्तरिहत भेक सीभगवान 🕯 र्जं परिं 🔊 जनम जते जे बेल। पहरेन तनरा गमर्थनि भेन॥ इन्दर ऋन्स अर्जुन अवतार। भीमसेन मेल पवन कुमार॥ धमी जुधिष्ठिर कें बिनि कोब। अखिन कुमार नकुल सहदेव ॥२५॥ हरि अनुमत लप्र दू मत भेल। तखन अमर अमरावति गेल॥. जाग निन्द जग देखर जानि। तखन बजास्रोल सारंग पानि॥ क इसन्दि जाइ ताहेँ तुरत पताल। आनइ क्यो गाँट दानन बाल॥ बेरि बेरि देविक गर्भ देव सद्य। स्रोहि इस्रोह्न काँ वैद्य भवितर्य ॥ सातम संकरखित कप्र लेव। देविक साँ रौहिनि केँ देव॥३०॥ पुरुख पुरातन परम उदार। चोचचो चमिच चलधर खनतार 🛭 चाउम भप्र हम चपनहिँ चाचीन। जहन ननत प्नु तेहन ननाचीन॥ जसोमति भवन जनम ताँच लेव। तोच् इम बदल करव बसुदेव॥ रीदन स्त्रनि रक्का जे रहत। जागत जाप्र कांग्र काँ कहत॥ कंग्र आफ तो हैं लेत उठाफ। बन से पटकत पथर नगाफ ॥ ३५ ॥ चनग्राचि उड़ि तोचि नागन चनास । द्वे मचि इंदर भनन क्रेत नास॥ कथि लप्र कंग्र पटकलइ मोहि। से जनमल खिहि * मारत ते। हि॥ दुर दुर निरद्र दूर तोर चालि। प्रकर उचित प्रज पैबन्न कार्कि॥ भन मननोध पर्कों किस्तृ रहल। कथा प्रसङ्ग खागु हम कहन ॥ ३८॥

इति मनबोधकविक्तते चरिवंग्रे भाषायां प्रथमोऽध्यायः ॥ १ ॥

श्रय दितीया ऽध्यायः।

कमलासन स्त सिवक रखार। वीभगवानक वज्रत† पिखार॥१॥ कलाइ विसारद नारद मूनि। ऐलाइ सकल सुगा जुक सूनि॥

^{*} B. omits फुडि। † . B. चरनागत। ‡ B. वसिय। § B. के फेरि। | B. •सैन। ¶ B. सेर्गे। ** B. कथि। †† B. वहे।

हीर समुद्र तीर जे भेख। से सभ विक्रंसि विक्रंसि टुसि देल॥ देविक काँ जे काठम वाला। से क्रेंत कांग्र तो हर जिब काला। समिर्ह कंग्र खकासक बानि। से दिन तोहर तुलाएल खानि॥ ॥॥ ई सुनि कंग्र खड़ग के ठाए। सिन सिन देनिक जिन पेर गाए॥ चाति निरंबन्स मंग्र प्रह भाख। मटगर तर चाहुना केची राख॥ कर जोरि बिनति करिय बसुदेव। "जिवप्र दिखको बर बालक सेब॥ स्त्रपना जिब साँ तनए परान। से जग के धिक जे निह जान॥ खदि संसफ्र हो ख जनमक काल। बान्ति धरिख बर बन्दी साल ॥ १०॥ कंग्र कप्रल* बसुदेब बिचार। करमक् लिखल मेटप्र के पार॥ बुभावन्ति कंग्र विधाता बङ्का। रच्छक है कज्ज भेवाह निसङ्का। 'बन्दी साव पाल कहि देवा। इन्हों बावक कावक विस भेवा। सातम गरभ पात भेल ग्रोर। से बालक गेल रोहिनि कोर॥ जोग निन्द किन्छ कर परचार। मातल सतल सतल रखनार ॥ १५॥ भादब क्रमा अष्टमी जानि। राति महा प्रभु जनमच आनि॥ चकर गदा कर सरसिज सङ्ख । देखि देविक मन उपजल भाष्ट्र ॥ कड बसदेंब देविक कर जोरि। कांग्र बाघ इस इरिनी खोरि॥ क्ष चतुरभुज दे इस काड़ि। नारद देतनाप्र उनठी सारि॥ दीनक बन्ध स्वनाधिक नाथ। मानल कहल रहल दुइ हाथ॥२०॥ जेहि बेरि जनम महा प्रभु लेल। तखन खन्हार प्रहन सन् भेल॥ - बाग्रल भड़ी सुबब सब दिगा। पसु पच्छी सभ परल खदिगा॥ सह लप्र बेधिय गाँथिय ताग। हाय क्विय तैं। हायहिँ लाग॥ ग्रागन गर्जि घन बरिसप्र बारि। तेँ प्रनिपति देख प्रना पसारि॥ 'साइस बड़ बसुदेवक ताहि। गोकुँव के इरि रेवाइ निवाहि॥ १५॥ 'तखनु<u>क</u> हरख कहब गण्र काहि। चोहनि दुर्ग जमुना भेलि घाहि॥ जसोमित स्ति जोग निंद माति। अदल बदल भेल स्तिलिक राति॥ द्वे कर्न्या लप्र भेजा देखि। से जेटा कहिनी कहि गेलि॥

जे किकु साख्य गार्द मूनि। वंधक इन्स उड़ल से स्नि॥ निज चनुचरि तहाँ सेल इकारि। विड़ खगलिह तहाँ पुतना नारि॥ ३०॥ सभ सुख हेरि वंध इलु भाखि। वालक कत्य इनिख जनु राखि॥ धप्र धप्र पटकव पाथर लाप्र। देखव सन्हारव उड़ि नहिँ जांप्र॥

^{*} B. समस्त कंग्र : † B. देल्थन्दि । . İ B. टा ।

जे बालक रह बड़ पक्षिति। खरबधि तिन्कि ममीरव ठाँठ॥
के देव सबै सबऊ एह कहल। जत चाहब साहब जन दहल॥
निज चनुचर सभ कहल हकार। तखन कंग्र गेल कारागार॥ ३५॥
दे कहि पोएल देवित बसुदेव। दोख न हमर विधाता देव॥
चनतिह जनमल जे देत* खेद। जिथा केल तोर बन्सक छेद॥
लाजक लेल सुख हरिचों न होछ। के धरि बान्र बहिनि बहिनोछ॥
हमा करब चनुचित बड़ भेल। दे कहि कंग्र सएन घर गेल॥

जखन जसीमित काँ निंद टुटल । मन भिर रङ्क रतन धन लुटल ॥ ४० ॥
च्यानंद नन्दक उर न समाप्र† । इरखक नोर नफ्न बिष्चाफ्र‡ ॥
केत प्रात भेल नग्र इकार । तखनुक इरख कइफ के पार ॥
तेल सिन्द्र सभ देलिंक कोच्यारि । चरि चरि चुर देक् भिषा गोचारि ॥
इरि महिमा कथुङक निहँ खागि । ठेडिन तर गेल सिन्द्र लागि ॥
क्यो घर चङ्का केचचो दुचारि । के ठाम डोमकक नाच गोचारि ॥ ४५ ॥
सोइर गाव भाव बेकताचो । निचतिहँ जाफ पुनु निचतिहँ खाचो ॥
नाच काक सभ तरहक भेल । ब्यान चयन घर सभ क्यो गेल ॥

प्रका दिन जसोमति ग्रेलि खनसाए। स्ति रहिल हरि क्रिट्ण नगाए॥
नन्द महरि काँ सुतना जानि। पुतना तलन तुनाप्रिल खानि॥
सर सर के घर पैसिल धाए। नैसिल बिख दुध देनित् पिखाए॥५०॥
हरि भरि पेट पिटन दुध हरिल। 'सोनित सहित परान नेन करिल॥•
खारत नाद बक्जत बड़राए। कटना तक जक खसु खड़राए॥
सबक्ज देखन्खान्द जे इन जागन। तारक तक जिन नवनी नागन ॥
कीदक्ज पिए हरि नन्द चुमान। खासिख दे हरि क्रिट्ण नगीन॥"॥

प्रक दिन भे गेल विधिक संजाग। जसोमित लप्र गेलि सर्कंटक दाग ॥ ५५॥ चोतिह सतौलन्दि चाकुलि भेलि। काजक हेतु कतज्ज चिल गेलि॥ प्रहन महा प्रभु चोहना विकट। टक टक हेरिय सकटका निंकट॥

^{*} B. देखा। † B. ने चटाप्रल। ‡ B. भरि चाप्रल। § B. चुद दे। B. omits this line। ¶ B. देरिय चकट कर।

खसरन सरन चरन देन पेंकि। उनटन सकट ककर सक टेकि॥ भैगेन बाँक टाँक सभ टुटन। सकटक खकट बकट सभ पुटन*॥ कड़ कड़ सिन बड़ बड़ जन धाखोन। कि निहुँ सकट के जन† उनटाखोन॥६०॥ सिसुगन कहण सपण इम करिख। हिन उनटाखोन देखितहिँ रहिख॥ खागे माह खागे माह खजगुत भेन। है कि जसोमति निज सत नेन!॥ भन मनबाध हरि खबसर पाखोन। रेति एक महिमा खपन जनाखोन ॥६३॥

इति मनबोधकविक्यते इरिवंग्रे भाषायां दितीयोऽध्यायः ॥ २॥

श्रय तृतीये।ध्यायः।

कतो एक दिवस जखन विति गेल। इंटि पुनु इंघगर गोड़गर भेल॥१॥ से कोन ठाम जते निहँ जाथि। के बेरि खंगनऊँ से वह राथि॥ दार उपर सों धरि धरि चानि। इरिवत इसिय जसोमति रानि। की बेरिसाप धर्ण ले जाथि। के बेरि चून दही बदि खाथि॥ की सन चनिय मारि कर्रं चाल। जसो मेति काँ भेन जिनक जंजान ॥ ५॥ में बेरि चागि हाथ साँ कीन्। के बेरि पक्षलाह तक्षला बीन्॥ क इलन्टि सिखब इसरिइ ताई। टाड्रु तोरिख तेँ इम क्यो नाई। . इ. किन्न बन्दनिष्टू उखरि नगाए। कहनिरु पुत रिंग जाउ तेँ पराए॥ भें लिंग्ह निसङ्क समे हिर पायोल। हिर भरि पाँज उखरि खोजनायोल ॥ गुड़कल गुड़कल भिड़कल जाए। जतप्र रहप्र दुइ बिच्छ खकाप्र॥१०॥ जमना चरजुन कमना नाथ। जुगुति उपारन छुइन न हाथ॥ खसल मद्दा तर इसल मुरारि। भेल खघात जगत परचारि॥ तरुक सबद सुनि दौड़ल नन्द। 'तेश्ज देल गाप्र परी बर बन्द॥ की तर खसल बिहारि न भाँट । जान होइत मोर बारह बाट ॥ षाकुन सुन देखि नप्रन नोराप्रन । जसोमति काँ चित्र द्वाच हेराप्रन ॥१५॥ की पार भेल मोहि प्रतेक स्वारीर। नहिं देखि ऊखरि नहिं देखि डोरि॥ ्र लगले जसौमित पर्कंचिल धाए। नेर हरैने जहने धेन गाए॥ बान्ह फोप्र हरि' क्रिदप्र लगाचोलि। परम प्रीति परतीति जनाचोलि॥ चाञ्चल भाँपि भवन ले गेलि। नप्रन बरसि जलधर तच्च भेलि॥ चानन चुम्बि परेशधर धेल। सबऊँ सखी मिलि मङ्गल केला ॥ २०॥

^{*} B. सकतक बकट काँड सभ कुटल। † B. कसोन। ‡ B. omits this line। § B करेने कें। || B. omits vv. 18—20, and substitutes जसीमित फोछ करि फ्रिट्फ लगायोलि। हरि दामादर पदनी पादोक्ति॥

भन मनबोध इम खपन ग्रेखान। बरनल बाल गोविन्दक धेखान॥ २१॥ इति मनबोधकविद्यते इरिवंधी भाषायां हतीयाऽध्यायः॥ ३॥

श्रय चतुथीऽध्यायः।

प्रका दिन नंद जिन्न सन्से बािं। खारों महिर जसेदा ठािं॥ १॥
गोकुल को उतपात विचािर। सुक वैसल सभ लोक हकािर॥
छह निसि चौदिस सन्से बीक। पुर परिजन लगहिंह हति का ॥
सकल प्रश्व मिलि रिज्ञ्च विचार। हाहिक उपदव वारम्बार्र॥
छाव प्रहि ठाम उचित निह वास। उपिट विस्च बिन्दावन पास॥ ॥ ॥
छोिह ठाम गिरि गोवर्डन सभ। ग्वारा का से ताकिह बूभ॥
छोि हिन्दिन सभ उपटल सपिट। जिन छन मध्य बखो गेल उपिट॥
छोि नगरी साँ चोह निक भेल। जिन हिर्चन्द पुरी उगि गेल॥
सात वरख हिर वैसक भेल। कड़ खन खन निह खेडिक लेल॥
कड़ खन नाचिय गाविय गीत। खेताह्यन्ह से परलप्प बीत॥ १०॥

प्रका दिन हरि इसधर दुङ भाए। नन्द खपन लग लेलन्हि बजाए॥ बामन पाथी क्षिण तीर। नैंदिहि सिख चरनाहि खहीर॥ सुरपिति नरसा सिब सेव जाहि। तिनका नन्द सोपल घरनाहि॥ हरि इसधर दुङ हरिखत भेल। से बक्क बिन्दावन गेल॥ सुर नागरि गोकुल खबतरिल। धन जन भरिल बड़े खिह गरिल॥ १५॥ केवल सम काँ कुखा सोहाथि। सासु नजद घर बङ्कत को हाथि॥ क्यो निह्न मान्य काङक हरल। सबङक मन्ड न कहि से खटल॥,

प्रक दिन चनुचर रह सभ साथ। जसुना हरदिह ग्रेल ब्रजनाय॥
इद देखि केलिन्दि इदिए विचार। एहि चिक्त काली फैनि दुरवार॥
जसुना इद विखवत के जानि। पसु पच्छी क्यो पिने न पानि,॥ २०॥
तीरक जिन तर्वेर जिर्दि गेल। विखहिक चागि प्रिखा कप्र लेल॥
चाज करिच चन एकर उपाए। नेसिच नहिं जल पैसिच थाए॥
कदमक तर चि भड़कक मारि। चाँखि मूनि दुड कुदल सुरारि॥

B. has केंचिका † B. देवाचि।

बाँहि बजारि कप्रम बड़ दाप। तकर सबद सुनि दौड़न साप॥ परम तेजाप्रस खाप्रस जूमि। घेरि लेखक घड़ि एक घुमि घूमि॥ २५॥ परवत सन प्रिन कर पुर्मुकार। प्रकसर संग निहं कुल परिवार ॥ सधलक में पुनु बन्दलक मात। अजगुत कीलक धेलक दाँत॥ जसुना ऋद मेल चापखाय। पानि सुभी निह सापहि साप ॥ घड़ि प्रक द्वाया बड़े दुख पास्त्रोत । सर्प्य राज बड़ दर्प्य जनास्रोत ॥ से देखि सङ्ग सखा सभ धास्त्रोत । ग्रै कड गाम गोर्हीर लगास्रोत ॥ ३०॥ रीड़ल नन्द जसामित राम। जागपुत्र निर्दे रहले ग्राम॥ बाकुल भे सभ पर्डंचल धाए। कार्निय जसोमित धरनि लोटाए ॥ प्रकटक नन्द तनप्र मुख ताक । चित्र लिखन जैनि साँस न बाक ॥ गोपवध् कद्द मन अनुमानि। प्रकटुर महिमा क्रयाक जानि॥ प्रान कुसल क्थि सारंग पानि। तिलको न सुख क्वि भेल मलानि ॥ ३५ ॥ दिन मनि बिन् दिन ससि बिन् राति। इरि बिन् अञ तीन एक भाँति॥ . बिनु दामोदर जे बज जाछ। श्रिम श्रिम तकर बाप की माछ॥ सबज्ज परिष्य जसुना ऋद जाछ। छहि तह सुखैद साप बच खाछ॥ कर छक किछु ककरऊँ नहिँ पुरक्ष। घड़ि छक खड़रा कड़रा पुरस्य॥ इत्रधर काँ मति स्रति स्रकुता एवं। देखि इदि स्राँखि लिधुर भरि साएव ॥३०॥ महिमा अपन चताकानि केन। नानी तखन अपन हरि धेन ॥ बान्द कान सभ पोएल बलहि। परम विवद जुड भेल जलहि॥ मानुख भे कत पौरख करथु। सै गोट फनि तहाँ के गोट धरथु॥ जिति कर्ड मिकाहि पनि मेल ठाए। की देल पैर बजर सन गाए॥ ्रेंखि इरखित भेंच नन्द् सभित्यः। घड़ि एक भेंच निनृ क्रौड़िक नित्य । ४५ । कारिति चिनाच प्रचन के मजाज। फिन से फिन फन से नित् चलाज ॥ से नित बज्जत तुरित बृष्टि गेज। जसना छुटजि सरखति भेज ॥ नागिवि कड्र नमर भे बानि। खामि दान दिख सारंग पानि ॥ सरनागत बधवाँ चक्कि बाध। विन जनने भेल वड़ चपराध ॥ कते महा प्रमु खेति बल दाप। कते कलप सन खलमति साप॥ ५०॥ इ सनि इरि मन भेल खन्राग। कड्छ नागल किछ नानी नाग॥ क्रेंसिक क्रेंसिक बीपति मोर दोख। इस क्षपराध केंज भरिपाख । सरनागत'मति इम खब धरिख। इत बिख भेजाई कहिना से करिया। गराडक डर इस प्रेडि ठाम रहिचा। चिलिय न कता वास वास दुख सहिचा। इसर चरन खरापति जो देखत । निसरत बैर बन्ध कप्र नेखत ॥ ५५॥ चन प्रस्ति ठाम न ते। इर निनास। भिता सर्वित ते। से सागर जास ॥

के प्रनाम चन्नन तत कान । जत इन जसुना खोहि इद यान ॥
भित्य सहित खोहि सागर गेन । तखन सुखप्रद खो इद भेन ॥
नन्द जसामित सम खन्धारि । जिन जनमन कृषि खाज सुरारि ॥
नानी दमन पढ़त जे सुनत । से जम के चिन बत के गनत ॥ ६०॥
भरि जीवन धनजनक विनास । खन्त कान बेनुएहिं बास ॥
भन मनबोध सम हरिखत भेन । गीत जित्य करितहिं सम गेन ॥ ६२॥

इति मननोधकविक्ते इरिवंशे भाषायां चतुर्थाऽध्यायः॥ । ।

त्र्य पंचमा ऽध्यायः।

एक दिन हरि हलधर दुक्त थाए। संग सिसु गन तर बन हलु जाए ॥ १ तारक सौरभ पर्जंचल थाए। लागल सन्डक सुंह पनिकाए ॥ तार न खसे खसे मुँ इ सेप॥ क्षमरऊँ भटहा क्षमरऊँ चेप। हलधर धेल हिलाच्योल गाक् ॥ से देखि इसप्र लागल कमलाछ। धेनक पहिनहिँ चाप्रलं विचारि। खर रूप तर बन कर रखबारि ॥५॥ रेकित हि धनकी फेकित हि आएल ॥ धर धर सनि कर्जं परम तेजाएन। लग भए इललक लात चलाएँ। इलधर काँ लपटाप्रल बलाप्र ॥ मारल में पुन तार लगाए॥ धरि धनकी भरि बन्नचिँ घुमाए। पितर भितर मिभरेलाइ जाए॥ हलधर से वल भल पल पाए। धे कड तांरक भटहा केल ॥ १०॥ जन दुइ तीनि कें समाऊँ धेल। चाकुन जैजाइ प्रकहँक भार ॥ तावन सबद्ध मिलि खाएल तार।

प्रक दिन ब्रज महँ खेडि भल भेलह। नाम तकर धिक टॅलबा टेलहा।
हारि जीति खोहि खोतने निनह। जे जित तकर भार से उन्हा।
सिन परलम्न धमा दे खाप्रल। इन से नल के खेडि खेलाप्रल॥
काठिन उठाप्र कठा दस गेल। बाज़्न तखन बड़े ह गाँठ भेल॥ १५॥
हलधर हल्ल गोहारि लगाप्र। हाया हाया मोहि हरने चाप्र॥
हरि कह हलधर होउ समधान। कतऊ ठक्क जाप्र पुराव पुरान॥
के खिह प्रहन प्रहां का हरत। घड़ि प्रक में खपनहिं सुख करत॥
हलधर तखन खपन बल बुमला। प्रकृष्टि सुका प्रविम्बो जुमला॥

^{*} B. धरि तनिक।

से देखि दौड़ल गोपक बन्ध। गल बल के बल कर परसन्ध॥ ९०॥

कतो एक दिवस जखन विति गेल। इंदर पुजा दिन उपगत भेल॥ तखन क्रयाँ पुक्लन्दि सभ बढ़। किरेंक सबज्ज होइ क्रिय मित मुढ़॥ इंदर पूजा तब कहलिंक नन्द। सभद्रा खाइल आनंद कन्द॥ सुरपति प्जन मन दिख काङ्। से पुज जकरा खेतीबाङ्॥ गोप जाति की कर पंजि देव। भाव भगति साँ गिरिवर सेव॥ ९५॥ कापित परवत कर उतपात। बाघ सिङ्क बन धरि कर घात॥ बोल दुइ क्रया चित्र भए कच्ल। से सुनि इंदर्क पूजा रहल ॥ ·नाना न्यौज सबद्ध मिलि रचन । प्जल जाए गोबर्डन खचल 🏾 इसित हिं परवत साँ पगु हरका। प्रक खबतार तखन खबतरल। भोजन के कहलिंह सुभमस्तु॥ ३०॥ जत पौर्लन्स् खैलन्स् सभ बन्त्। बर दे हरि अन्तरहित भेल। क्रमा सहित सभ आफ्रन गेल। उठि गेल यागि लहरि गेल यह ॥ जखन सुनल सुरपति मख भङ्ग । मानुख जातिक साखी एत। इमरी काज भक्त के देत॥ तखन इंदर लेल मेघ नजाए। सभ के कच्चिन्ह गोकुल जाए॥ पाघर बजर निरुत्तर ब्रिटि। गोप खलोप करह गै खिटि॥ ३५॥ मेघक निप सम्बरतक नाम। उमिंड चलल के लेलक सलाम ॥ क्ष्यन काटि मेघी दल चलल। उनका उनक तकर उठ अनल॥ घुमि घुमि घन लेलक घेरि। भाषट भाँप जनि बाज बटेरि॥ कत बर्गन बरखा रितु पाटि। परलप्र काल तहँ रह निहँ घाटि॥ 'गोपी गोप मिहिसि नेव गाए। जाँड्क बेब सभे हेंड्ड्याए॥ ४०॥ पाचर बज़रक दावन चोट। ठामचि घूमि मुझल की गोँट॥ चाहि क्रमा कहि कहि लग आव। किंकु अब चरन सरन नहिँ पाव॥ जनिवारं नाम लेत कुट गाढ़। से खपने प्रहि ठामहिँ ठाढ़॥ सिन्द्र बून चाट, भेल माटि। खति सन्दर चुनरि ग्रेल फाटि॥ राधा चादि जखन लग चाप्रलि। से देखि क्षयाक चाँखि नोराप्रलि॥ ८५॥ मानुख भेख तखन देन छाड़ि। अचन गोनर्डन नेनन्दि उपारि॥ गिरिबर क्षत्र जखन हरि धैल। गोजुल सकल निराकुल कैल। परवत खसत तकर डर मानि। को जन रह सम पड़ची खानि॥

र्रे कि सात दिवस जिउ जाति । उर्डवाङ रहला ह दिन राति ॥
गीपी गीप महिसि नेव गाप्र । हरखित भेल गिरि वर तर जाप्र ॥ ५० ॥
तिमिर रहित भेल उगि गेल जोति । क्यो निहं बुभल बिटि भेल खोति ॥
सात दिवस उत्पातक बात । कतङ रहल तर्वयर निहं पात ॥
खाठम दिन मेघी महि गेल । खाहर के सभ बाहर भेल ॥
धै देल हरि गिरि ठामहि ठाम । खोहि दिन साँ गिरिधर भेल नाम ॥
लागल सभ परसम्सा करण् । जगहि जिन देव खवतरण् ॥ ५५ ॥
पृतना तर्वयर काली नाग । जत दिन प्रह बड़ खजगुत लाग ॥
पृत्ति सन्से लाग विसेखि । हायाक जनम खमानुख लेखि ॥
केदङ धिका ह ककर खवतार । सन्से बिस भेल सकल गोखार ॥
सन्से खन्त कोनङ निहं पाखोल । तखन हाया पुनु मोहनि लगाखोल ॥
जो गोबर्डन सन मन लाण् । भव सागर तरि हरि पुर जाण् ॥ ६० ॥
तिनक कर भट दे कङ छूट । भन मनबोध नितण् सख लूट ॥ ६१ ॥
इति मनबोधकविद्यते हरिवंधे भाषायां पंचमे। प्रधारः ॥ ५ ॥

ऋष् षष्ठोऽध्यायः ।

सारद ससधर जगमग राति। देखि हरि गेलाह मंनारच माति॥१॥
राधा पदुमिन महरो जाप्रला। प्रक ज्ञंच संग पूलाको लारिला ॥
विन्दावन भए कड भेल रास। जोहि दिन राति ज्ञोतिह भेल वास॥
दुइ गोपिक विच एक मुरारि। दुइ क्रणाक विच प्रकहाँक नारि॥
एँ परि रासक मंडल भेल। क्यों कह्छो निस ज्ञंग विति गेला॥५॥
रासक रस हरि इल बड़ मगन। से रस चासर कप्रलच्छित्म मान॥
गावर गौंत सगर लपटाप्रल। वल वस गाप्र सत वितिह जाफ्ल॥
मुन्दले जाँखि दहा दिस दोड़। परवत सन उच कान्र कन्होर्॥
खोहन वरद गोट कोनर्डं न दाप। देखि रहल सभ क्यों गेल काँपि॥
सिक्ष नाद के हरि इल डाटि। लागल पेकप्र पास्तु के माटि॥१०॥
के सिंग सों भाड़कल मुंदि जाँखि। इललन्दि क्रणा सिक्ष धप्र राखि॥
हरि धरि भरि वल इलल धकाप्र। मारल ठेडन चोदर तकाप्र॥
खोलन्द उपारि सिक्ष तस वाम। से की मारि खसौकन्दि ठाम॥
मुद्दल चारिस भेल उपकार। उतरप्र लागल भूमिक भार॥

नारद मुनि काँ प्रतवप्र तिसि । कलक् कारप्रवाँ को पर भित्ति ॥ १५ ॥ एक दिन कंश्रक खाँगन जाए। कञ्चलिरु सकल बनाए बनाए॥ जैंपरि मञ्च स्ति गेल माति। बसुदेव बदल कप्रल जेन्हि भाँति॥ जनम दिवस सौँ जे इरि कैल। काली दमन गोवर्डन धेल। सभ में कंडलन्ट करिख उपाछ। सन दिनई दिन बाढल जाछ। भाक भाक सभाइकि दिन एक खोएत । यो बालक घर घालक होएत ॥२०॥ कंग्र विपति सनि लागल कहुए। पहिल्हि साँ मोहि दुग दुग रहुए। ं चारे चारे चन्चर तो चि मोर भाष्र। तोरित केसि के देसि बजाप्र॥ एक डिल चोचें मोर मानिथ पास। सभ तक इनैकर बाढ़ि भरीस॥ स्रोहि स्वसर केसी चल साएल। पौरुख स्वपन बद्धत बड़राएल। • मारव में हम काल्हि वधान। दूर कि केसी केल प्रस्थान ॥ २५ ॥ कंग्र तखन श्वकरूड़ बजाखील। श्वादि अन्त बिरतान्त जनाखील॥ सभ जादन खेदन तुच्च काड़ि। सिसु दुक्त मारि नन्द लेन डाँड़ि ॥ गाप्र मिस्सि सरकार लगाचीन। ल्टन सकल ब्रज जत धन पाचीन। दुमाति उग्रसेन बसुदेव। मारव तखन बैर इस लेव। तुच चन्मत लप्र भोगष राज। श्वाज कर इसोर चिभिमत काज ॥ ३०॥ करन सहीदर सम परिपाटि। प्राति वाध देस देन नाँटि । करव चतुर्दिस अनुखा जाग। खावह न्योति विलम्ब न लाग॥ राम क्रमा वसुदेवक तनए। निज सुज बल ककर हैं निह गनए॥ चान्र मुखि इमर खिक् माल। जिन बत गनत इनत ततकाल॥ करि बर खिक् मोहि कुबलए पीड़। मन कर ते। दिन कर रथ मीड़॥ १५॥ मानुख भप्र कत पौरख करत। खलप वैस घड़ि एक मध मरत॥ ं इंदर जखन देल मेघ पठाए। सुनल जे परनत लेलन उठाए॥ भिक्ति दिध दुध बित खिरि खाए। बढ़नुक दिन दिन बढ़ले जाए ॥ रच चिं तोरित करह परस्थान । इसर से हित जे सन्हि छान ॥ उठल सभा जे घोर बत भेल। भेल घटकाको खबेरिक लेल ॥ ४०। षोदिन दान प्रति खोति रहत। खंगिरि लेलन्टि सभ कंग्रक कहता। प्रदन काज करवाँ तेँ लागु। भिक्त हेतु किङ् जानचि चागु॥ के संगिकार इसल सकरा। दरसन हेतु इरख भेल प्र॥ धन्य धन्य इमें धन मोर भाग। धन रसना धन मोर खनुराग॥ बेद उधार जनिक खब तरव। काज तनिक खिक्क धरनी धरव ॥ ४५ ॥ खाच पारि जनिवर खनतरन। तनिका से इस कड़िनी करन। बिन जिन इनन रूप ध्रप्र खरव। तिनका सौँ इस किनी करव।

तिन देल क्वी गन के डरबं। तिन जाइल क्ल रावन गरव॥
भन मनवाध खकरूड़क इरख। बरनिख तेँ वित वारइ बरख॥ १९॥
इति मनवाधकविक्षते इरिवंशे भाषायां घठी ऽध्यायः॥ ६॥

श्रय सप्तमाऽध्यायः।

एक दिन गोकुल भे गेल ही छ। इए रूप धै पत्रचल मह बीख। १॥ भट भट खोठ जीं इ लप्रचाट। खट खट ख्रै मेदनि काट॥ धैलक तर इज इन गृाट धीक। कैलक ग्रीप गैं। टेक टंग भीक॥ जपबन्द रुद भखब चम सूद। घोड़ न कूदे बाकर कूद॥ जत कल गोप सबै प्रह भांख। चाह्य कृष्ण सरनागत राख॥ ५॥ दरबरि दौड़ि कथा भेन खाग। नेसी दरप देखावप्र नाग्॥ मुद्द गीट बाबि देखीलक खाँत। उजर कादिर कट घन सन दाँत॥ दौड़ल दिनकर देखि जिन राज्ज। इरि कैल चागु खपन एक बाँज ॥ से गिरि दरि बरि भूमि लाटाएल। कृष्णक महिमा बाँहि माटाएल॥ माँभिष्टि माँभा खसुर गेल पाटि। स्ट्राधुर धरनि लिधुर गेल पाटि॥१०॥ लीचन सबन एकक दुइ चरक। भेल दुइ आध सुकबि से बरन॥ मुद्रल असुर गाँठ कृद्रला गेल। तखन कृष्ण गङ्गा जल खेल॥ मेघक पिठि नारद खसनार। लागल कहण विनप्र खन्सार। प्रिच चसुरक हर इंदर डराचि। पचइन्ट निहँ डर ने किह् खाचि। तेष्ट्रन च्यसुर गाँठ इंसितिहिं इनल। देवन नाज सक्त चन बनल ॥ १५॥ माहि भेन बड़ सुख पुन सुख पाचीर। • मंग्र जुद्ध हम परसू खाखीन॥ **द्रे किं नारद मुनि तिल बचील। कैंल खकरूड़ड चलप्रक डोल***॥ मधुरिह निह खाप्रल खनरूड़। ग्रीकुल पद्धचल डुनप्रत सूर 🗠 दुर सा देखन नन्द दुत्रार। नागन देखन बराम गौत्रार॥ ताचि विच देखल चानंद कन्द। जिन उड़ गन विच प्रन चन्द ॥ २०॥ कानक मुकुट ताहि जगमग जाति। पीखर बसन दसन गज मेरित ॥ नव जलधर अपराजित मूल। अतिसी नुसुम न गातक तूल। मुकुटक निकट मय्रक पाँखि। सरदक निकन मिलन कर खाँखि॥ मकराकित कुराइक दुइन कान। से इस्विप्र कवि गुरुक समान॥ चार फ़िद्र वयजन्ती नीता। प्रचन देखर नकर के गर्डि चीन ॥ २५ ॥ सइस बदन द्वाच तें। तम कहिना। देखहन मन द्वाच देखितहिं रहिना।

देखि खनरूड़ दूर साँ धाए। पैर परनचन्दि प्रेम जनाए॥ भरि खड्डम इरि ध्रष्ट दुङ्क इाच। इसि इसि बुसल पुक्ल वजनाय॥ उठि इलधर तिन खड्डम धेल। अपन भक्त ब्भि आदर केल। कुसल हेस अवसेखन रहल। तखन नंग्र कित अविन प्रेकहल॥ ३०॥ कंग्रक बध लफ्र सारंग पानि । दू के ल ब्यात न्यात लेल मानि ॥ कचलिक कंग्र इसर कृषि बध्य। से अब क्रेत तीनि दिन मध्य॥ गोबिंद गमन सुनल ब्रज नारि। जे कृति जतप्र बैसर्लि चित्र हारि॥ मुँजल चिकुँर माथ निहँ भाँप। लागलि सभ मिल्नि कर प्र विलाप ॥ को पद्धं कट निर्हें भाखिय कवड़। सहिय कहिन्य जत हमरा सवड़ ॥ ३५ ॥ तिन हरि के अब हरि लग्न चलल। इन्द्रि कठोर बुसा लग्न सलल ॥ प्रहन करूर दोसर निहँ पूर। कौने धैल नाम प्रहन खकरूड़ ॥ सुनल जाते अकि रमनि अनुप। जनर पैर सन भीर सुख रूप॥ . तोहरि हमरि समि अहि के गोर्ट। अब हिनि फिरन प्रकर कान कोटि॥ क्या औरना करि स्थारन तेज। क्या कर सजला निलन दल सेज ॥ १०॥ व्यपनिह गाँचन कुसुमक मान। रहिन हरि गमन भरम भेन व्यान॥ . क्यो चित्र चारि बैसर्लि भए सच्च। क्यो कैच्ट रच्छ् तकर* परिपच्च॥ को भेलि जाइसिक कंगना ठाढ़ि। कहिक तँ सभ सभरन दिख काढ़ि॥ इम भरि जनम सुदिनि भै रहन। पक्षिचन्हि तैाँ भदना कहन॥ क्या कह नन्द महर किए मान। गावर गनेस गाट किक् निहँ जान ॥ ७५॥ एँ परि सगर राति गेल बीति। क्वेत प्रात इरि ऐलाइ जीति॥ • बाहस सप्र फरमाइस भार। दिश्विद्ध घित लप्र चन्नल गोबार ॥ नन्द महर जेठरे खेति ताहि। एक को दिह निहँ लेन खधनाहि॥ पुरुवक प्रेम क्रम्या देल काड़ि। कैलन्ति निह किक् समदा बारि॥ च्योति हैं रहन ना चाच्योन पेरि। अहलन्दि नहिं किङ् चलप्रक वेरि ॥५०॥ जानत कृषि देखिय भरि डीठि। धिक पक्यार याँखि काँ पीठि॥ र्भ कि गारहा चिक् भेकि ठाकि। परभु ता गेलाह कास सा बाकि॥ एक गोरहा चरि चरि गाँठि चएलि। की रह संच भए विरहक डएलि। सभ गोरहा गोबर भए गेल। छोरख फिरि गेल लेरक लेल॥ क्यो क्यो गामक बाहर गेलि। आउरि पीखरि वाउरि भेलि ॥ ॥ ॥ च्र अप्रति जनन पनन जनाँ ग्रेज। रथ निर्दे स्रभः व्यवेरिक तेज॥ तखन सब्द्ध मन ई प्रति भसना। नर साँ ससरि प्रसमनि खसना।

मधुपुर रमनि जखन इरि देखति। इरिखत जनम कितारच जैखित। ई किह भाँखण समिरण गून। इरि निनुनगर सगर भेज सून॥ भन मननेधि दिवस इल केइन। जे इल हास्रको सनुकाँ तेइन॥ ६०॥

इति मनंबोधकविक्रते इरिवंधे भाषायां सप्तमा ऽध्यायः॥

श्रयाष्ट्रमे। ऽध्यायः ।

जसुना तिर रघ खटकल जाए। उतिर दान पित गेलाइ नहाए॥१॥

हुनि क्रंड जल हरि, हलधर देवल। सेस सहित खजात के जेवल॥ '

कहएक मन किछ केलिक जखन। से बुक्ति बचन घन्हल हरि तखन॥

जमुनड दह देवल हरि राम। उपर हाचिथि तें। ठामहि ठाम॥

खस्ति वखन दान पित केल। से कहलिक हरि बन्सिह मेल॥५॥

परम तारित जमुना भए पार। रचल दान पित खचल विचार॥

किछ दुरि गए प्रभु पैरिह चलल। रथ खकरूड़ खागु के हलल॥

हरिबत भए चललाह तुड भाए। धावि घट देवलिक किछ दुरि जाए॥

खाहे खाहे रजक रजाक पिखार। बसन दान ताहें करह इखार॥

ई सुनि छोवि उठल टिड्चाए। घोविनि कहए मुख उक दे लगाए*॥१०॥

ई सुनि छाया बाज जकाँ छूटि। मारल घोवि घाविघट लेल लूटि॥

धोविनि कनहत तेजलिक घाट। सिंदुर मेटीलिक बाटिह बाट॥

पिखर पटकार हरि विछि लेल। स्थान बसन हलधर काँ देल॥

धोविघट लुटि देखि गाम लेक इसल। से उपलखन एतड प्रति बसल॥

हरि काँ जुस्मक खिथक सिनेह। देखनिन्ह माना कारक ग्रेड्स १५ ॥ खोतज्ज जाप्र कर्जं मंगनिन्ह मान। धन खोहि मिनखाक इन खो कान ॥ ग्रुनक मानि इन पुन्यक भरन। दिख दिस्टि भप्र बुक्ति खबहरन ॥ देखि मुन देख परिचे निहँ पुरूष्ट। सन्ति खोकर खाज धरि खड्ण ॥

पिइस्सिनाल बर देण इस्सिसा। कैल प्रवेस नरेसक गाम 🛭 लै कानुलीपन कुबुजा ठाढ़ि। देखि इस्सिदेह नेह गॅल॰वाढ़ि॥ २०॥

* B. धेर्यावित कडिस उका देख साछ।

कहनक तारित चिन्छ मार गेह। जनम कितार घक्र मोर देह॥
परनाह नाज सक्ष जेठ भाष्ट्र। किछु नहनित्र प्र उनुति बनाए॥
पुट भए कहनित्र चानन देह। पिरहत खाखोन हम तुख गेह॥
भाव भर्नि किछु कहए न पार। चानन दे पुनु चित्त विचार॥
हम खित दुवरि कुवरि खधनाहि। तें न हन्धि प्रभु माहि खनगाहि॥२५॥
है बुक्ति कृष्य सैं।भ ने देन। कुनुजा छुटि खनजा सिन भेन॥

दुइ बेकतिक मापिक इरि कहन । कंग्रक इन्स कटेरिहि रहता।
चन्दन चरचित सगर सरीर । देखहत नगर फिरन जदुबीर ॥
दें मन कैनिन्द करिक कुफार । देखनिन्द कंग्रक करून क्यार ॥
रक्क गुक्किन्द के अनुराग । से धन कत्र जकर होक जग्ग ॥ ३० ॥
पुक्तिहि बन कौसन कप्र जाप्र । चजन्ना धनुख कर नेनिन्द उटाप्र ॥
खित अकनेस देन गुन जोरि । विस किसन्य जन दे हन तोरि ॥
तकर सबद मधपुर परिपुरन । हो सनि ककर के किन्नु निह पुरन ॥
बटकन निह किटकन दुक्त भाष्र । रक्क कहन कंग्र के जाप्र ॥
खतक्क वे चप्रनिष्ठ किन्मन । धनुख भद्ग देखि भक्त भक्त सुभा ॥
श्रीकुल सा जत खाप्रन गोखार । सभ चटकन चकरू देखार ॥
इरि प्रजनागि कहप्र के पार । इन्हों रस भाजन इतिस परकार ॥
खकरक रमनिक इरख सराहिया । बड़ घोषट पुन तकनो चाहिया॥

हैरि खागमनक निरम्ण पाण । चान्र मुख्य लेकक बजाण ॥
कहवन्ति कंग्र इसर ते हैं माल । खज्रकहि दिन कण केल प्रतिपाल ॥ ४०॥
करव सहैदिर सम परिपाटि । प्रातिष्टं खाध देग्र देव बाँटि ॥
दे सुनि मक्ष्य दुष्ठ मनुसाण्ण । जगत विदित रह मनुस खेलाण्ण ॥
कहकक सोम्म इसर जाँ खाखोत । जिवहत जाण ज्की निहं पाखोत ॥
कंग्र तखन इधिवाह बजाखोल । खादि खन्त विरितान्त जनाखोल ॥
कहकन्ति बुवकण पिड़ ले खानि । दार धरवखन्ति भिनसर जानि ॥ ४५॥
जानिस जहन तहन खावहरव । खावण निहं पावण से करव ॥

^{*} B. चल्रपः † B. खनजा। ‡ B. चजीगः। § B. सास

है। इं प्रांत भेंत नगर हकार। खसम जुद्धि वृभि सुजन नकार। किवि मनवेश्व क्रियाँ एह स्रुभ। रङ्ग भूमि. किक्कु बरनए बूभ॥ ६८॥ इति मनवेश्वकविकाते हरिवंश्वे भाषायामस्मो ऽध्यायः॥ ८॥

श्रय नवमा ऽध्यायः।

भरि जोजन लप्र बनल खखाए। देखि सर्रें। मन बुएक्क बाए ॥ १ ॥ इमा खेलाइय कुली करिय। हो इक्ति विलम्ब नुया यव धूरिया। लेजिम जाख ठमाठह धेल। निक काठबारक हेरी केल॥ नै ठाम भरि ग्रन्थ करिगन् खनन। गृदगर काठक सुदगर बनन ॥ रक्तभूमि भेल चिति परचाछ। चौदिसँ माउप खाउ पहाड॥ ५॥ सफ दुइ भीनि दे। महला माँच। सभ बाजन गनिका कड नाँच। ष्यागर कूल सील जे जेइन। माँच बनाबक तकरा तेइन॥ अपन माँच भेल जाजन ठाए। चएन सिएी निनु से बड़ गाए॥ की दौँ कील कंग्र उँच मँचि। कालक हाथ कतऊ के ओ बाँच॥ ं जावत होस्य सभ बीक बटार। चाउँब चाउम भे गेब प्रीर ॥ १०॥ **भनव मुकुट भाववावज्ञन्दि दोर। नन्द ज्ञादि सभ सङ्ग गोन्धार॥** इनन महाउति हाथी इनि । घड़ि एक क्रया खेनेनिक खुनि ॥ से लप्र इस्ति इनल ब्रजनाथ॥ गिष्टि गज दन्त उपाडल द्वाघ । कुबलप्र पीड़ भीड़ जकाँ परल। से देखि कर्डं कंग्रक बम भरल॥ करिवर दन्त वरायुध द्वाय। आगु चनन दृरि द्वनधर साथ॥१५॥ सुर नागरि गोषुल खनतरित । धन जेन भरति बड़ी खिंह गरित ॥ नप्न निर्वाख नव नेच जनाव। सन मन कंग्रक सरन मनाव॥ जिबहत रहत सभै सुख खोख। मर मुङ्हा ते सभ भन होस ॥ पुरबधु सङ्ग देविक भेकि ठाढ़ि। नप्रन बरिस जनधर तद्र बाढ़ि॥ सत सुख देखि पये।धर भरत । चढ़न घटन गर्षि किङ् दुध ढरन ॥२०॥ व्यवस्यु सङ्ग ठाए वसुदेवं। व्यन्ति तनप्र वदन देखि लेव ॥ • चागु दबाप्र जाप्र नर चारि। कहलिक क्रमा सभा परचारि॥ चानुर चति वस इस चति नरम। इति इस पङ्डा चनुष्कित परम ॥ सुनवासभा जन मानव वाज। कंग्रक डर क्या किङ् निहँ नाज ॥

तखन कहन पुनु सारंग पानि। क्रिद्र विचारि बचन भेन हानि ॥ २५ ॥ थाज कुटत अन्यायिक परिका। इसऊँ प्रदेन निर्दे खेका घरका। समप्र न जान सिर्ध्य इम तान। के चनहिंह से चानची चान॥ मार्व ताब उठव घइराए। चटकर हारी जिति ठहरीए। प्रक पैर साभा पासु के केवा। बाम ठेऊन मारि खागाँ देवा। के बन दाप रोपन ते हिं हाय। पक इंड निपुन परम बजनाय ॥ ३०॥ चराँ अधिक के सराँ खेलाएल। कराँ पिसान से किर्तिं खाएल॥ मोटि मोटि बाँ हि लगाचील माटि। बुत्मकरन जुई रह नहिँ घाटि॥ क्ल बलमन्त जाति खति दुखि। धड़ि एक बड़ भेल मुखा मुखि ॥ माथ भिराव द्वाय देख कान्छ। के बेरि खाली गरदिन बान्छ॥ नाज्ज नली एक इत्यो गीत। कानदज्ज दाची सिखीलक खीत ॥ ३५॥ चो धर'दाचो कृषा देथि चाड़। जानि चसमा बक्क दप्र काड़॥ क्रमा धरिष पुनु को हो जो गाव। से देखि सुजनक फ़िद्र जुड़ाव॥ रँ परि पर्द्रा भेन बद्धि कान। पुनु होन्न भाउरि पुनु होन्न तान॥ क्षा रींग नट पर देन काड़ि। इननिरु भटपट भपटि पकाड़ि॥ सोनित् बद्धत चलल सुँ इ नाक। भे गेल मूमि विघा भरि पाँक ॥ ६० ॥ चान्र मस इस भेप्र सुरल। की जिब जाहि कापि हरि क्रल॥ जे परिचरि चान्र काँ बनल। से परि सुख्ति इलधर इनल ॥ से देखि रेखिन तेखिन मान। ने बन दाप उठन दप्र तान। ते। खल मारि कंग्र लग गेल। पच्छी किरङ पवन हरि भेल॥ मचि उपर सच मचि पका (इ)। • हेठ खसी लन्दि इज्लाल न का दि ॥ १५ ॥ जिखरूप भर रति एक देल। कंग्रक प्रान फाँ हि दए गेल। ছিरदण আলম समुभि खिसिद्धाण । गहि कच किकु दुरि खेंक घिसिखाण ॥ से देखि दौड़ल दर्प देखाए। नाम सुदामा नंग्रन भाए । विचि कि भाषि कुछ इसधर धेल। इसिति इति पृतु खो इपिर केल। मुद्दल पाँच जून बाँचल कान। रङ्ग भूमि भेल काति समसान॥ ५०॥ कंग्रक मा बर्क भावक खाएलि। के करना कत भूमि लाटाएलि॥ कान कोक मर केकिक भीर। इरिज्जॅंक खाँखि खाएक भरि नेरि॥ बाध भरास इरिड्रिं पुनु देल। चललाइ सम अपर्त्तिभ भेल॥ की चोचा कखन जानि निर्दे जाए। तात तोरित खन चनु खगुखाए ॥ जाबत इस पुन् पञ्जिष बाए। देखन दुनरि निर्दे होचा मोरि साए ॥ ५५॥ द्रे किं नन्द निदा इदि कैल । ं कोटि रतन देल कंग्रक धैल ॥ किकु दुरि आगु जाए इरि राम। तात जन्नि पद केंन परनाम ॥ प्रत दिन कल सेवा वड़ वाध। क्मा करव ई मार खपराध। द्रै छल कठिन जें बाँचत प्रान । कंग्रक द्वाय **दमर कें**त त्रान ॥ पूरव गुन किछु समिरन भेल। देविक सिंहत पैर परि गेल ॥ ६०॥ बुभि बसुदेव बद्धत गुन गाच्याल। तखन क्रमा पुनु माहनि लगाच्याल ॥ सबज्ज जधीचित केल परनाम। जत क्ल जदुबन्सी खोहि ठाम॥ धैरज दुम बसुदेबक परल। परल बरस्न गोट पैरिहँ परल। उग्रसेन कें तखन खनाए। बान्ह कटाखील विनए जनाए॥ जद्कुल जैं अस्रो जजातिकं खाप। तकर करिस्र जनु मन स्वनताप ॥ ६५ ॥ हम इलध्र अन्वर किय जकर। चौरह भुवन इक्रम चन तकर। राज सिंघासन चौर ७राष्ट्र। उग्रसेन* सिर क्व धराष्ट्र॥ दीनक बन्ध् खनायक नाथ। सुखदाप्रक प्रक सीव्रजनाथ॥ कृषा कतृ इल एकर नास्। संकष्ट दूरि करण सीराम॥ भन मनबोध कंग्र बध कहल। खिंग्रम सो पुनु कहवाँ रहल ॥ ७०॥ इति मनबोधकविद्यते इरिशंग्रे भाषायां नवमा ऽध्यायः ॥ ६॥

श्रय दशमा ऽध्यायः।

खिल परापित कंप्रक नारि। जरासिन्धु काँ दूइ कुमारि॥१॥
बैधव भाव बड़त बेकता छ। तात भवन दुड़ें पड़ेंचिल धाछ॥
कफ करना कत लागिलि कहछ। जे सन तकर न धेरज रहछ॥
सिंदुर हरन मोर नन्दक पूत। जे ने होम छ बुभ ककर डें बूत॥
सिंस खिस परिध समुद्र सुखाधि। मेर ठाम तिज खनतछ जाशि॥५॥
इवक हेा ख हेा मछ बर पार। लिठधर ग्वार महारिध मार॥
पानिपान हम करव न ताव। खामि बैर हम नेव न जांव॥
जरासिन्धु निप धेरज देन। कटक बटेारक खटकर भेन॥
सेरिट भोरठ खो गढ़पान। खड़ बड़ खाछन नेपान॥
बेतिखा तिरुद्धित खोर हेन। निपति हँ कारन सकन नरेस॥ १०॥
खटन न कटक कें।ट हन जता । मगह जगह निह्ड रहने कता ॥

मीज मोटाएक दिन दस बीस । सभ बहराएक मधरा दीस ॥ रज भरि दिनकर दरसन कृटन। कमठक खमठ धन्य निष्टं पुटन 🛭 इन्द न बिन्द न मिंह निहँ खद्र। तल भेल जलनिधि सरनापद्र॥ साँभ सम् प्रवस्तर उठ गरद। से सनि होक्प निपति मन दरद ॥ १५ ॥ बैंत हाथ बृढ़ २ चौपदार। चऊँदिसि चुप २ कर प्रमुकार॥ ष्यटकल कटक काट जिन घेरि। जीन भएटलखिक बाज कटेरि॥ इरि से दारमान नैन खरज। नगरन निनट नगेर । गरज। चुसकर मात करूप के पार। उमिंड खाप्रल चिक् जिन सन्सार॥ से देखि सम के बपदर भारत। सम जादव सुँच पुँपरी परत ॥ १०॥ प्रक पे हरिखत सी ब्रजराज। भूमिक भार उतारव स्नाज॥ ·ছিহি ছিড় ছহত্ত ক্লিবড় অনুদানি। বিঢ় লড় ছৌড়ন सब**ऊ ছ**লু লানি॥ खपन २ लप्र२ दृषिखार। खाप्रल जादन सभ भे तैखार॥ उग्रसेन उद्धव खनरूर। जगत विदित जित बरमासर॥ ष्प्रति खत्ररूर बनल सत बीर। खरजुन सम रथ राजित धीर ॥ २५॥ जूधिक बचन कर्ण सभ लागु। सृचित सरीर बीर रस जागु॥ दारक बड़ रथ लेल इसाज। अपनिस् अप्पन दुन्द्भि बाज॥ सुभ रच संग हरि बाहर भेल। विप्र वर्ग सभ चासिख देल॥ इसि इलधर लेलन्हि गै पान। रंग सुमि प्रइन दोसर के खान॥ प्रह कल परम दुख मीर जान। जेंद्दन बनत से कर खन्मान॥ ३०॥ कदगुन के मदगुन साँ लागु। भेजाइ इलायुध जुध बर चागु॥ जाड़ि जोड़ लागि गेल जूधि। जे ने होए किक् धरम विरूधि॥ •जरासिन्ध इलधर से बागु। दें सर्र चान चोप्रत के बागु॥ विपति गदा जैन गदा नुभाइ। नै मुसनायुध मुसन उठाई॥ होइत खमाघ मेरा कप्र जानि। हामप्र लागल खकासक बानि॥ ३५॥ क्रिमिख र इन्तथर खन खाए। जनकडं मारक रचन उपाए॥ सुनि महि रमन द्रवित भे गेल। मङ्गल बचन कुमङ्गल भेल॥ रन तिज नय्प्रति चलल पराष्ट्र। देल सुसलायुंध मुसल नड़ाष्ट्र ॥ जै भेल बलकं खलक भेल भक्ता। विचलल खक्त बक्त तेलका। चोहि दित हरि जुधि केल चसीम। से चरजुन जिन दुइ से भीम॥ ४०॥ इरि साँ चरि मन भरि के लड़ल। आगि उक्लि जिन पनिगा पड़ल ॥ भूमिक भार उतार्फ काफ। इरि जत इन तत गनको ने जाफ ॥

कतो प्रकार नपति घर दिस भेज। बाँचज रहल से मारल गेल॥
विचलज लेको निहँ पाप्र हरि थेघ। जादब गन भेल भादब मेघ॥
जागल करप्र बान जन ब्रिटि। खिर मन होप्र लीप भेल खिदि॥ ४५॥
जादब गन साँ जे निप लागु। से निप धरम दुखारी लागु॥,
पिरि गेल पीज सेख जे रहल। लिध्र विध्र सरिता से बहल॥
भासल ज़ाल काकु सन लाग। साँप भरम जनु भासह पाग॥
तेँ हरि कोड़लन्स् होप्र उपकार। पृनि बटीरताह भूमिक भार॥
खक्लाह माट कोट जे भेल। कोट गेलाह निहँ लाजक लेल।॥ ५०॥ •
खितां कृतल सभ बिर बटुराप्र। पुनि निरलज सभ पऊँचल खाप्र॥
बीक्षि बान के पाल सभ पाप्र। जतिहँ सवारि ततिहँ ले जाप्र॥
बागल भुभाप्र पेरि भेल भाषा। न रहल सकु न रकु खनकु॥
चिक् काउँ खाविष हारिष पेरि। सँ परि जुध भेल पम्हह बेरि॥
भन मनवेष मगहपति फिरल। घन २ जे छेलाह से मरल॥ ५५॥॥

इति मनबोधकविक्रते इरिवंग्रे भाषायां दश्माऽध्यायः ॥१०॥ .

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OF THE

ASIATIC SOCIETY OF BENGAL.

Part J.-HISTORY, LITERATURE, &c.

Nos. III & IV.-1882.

Some Hindú Folksongs from the Panjáh.—By Lieut. R. C. Temple, B. S. C., F. R. G. S., M. R. A. S., &c.

I have a small collection of 64 songs and catches popularly sung in the Panjáb, especially in the Hill District of Kángrá and in the neighbouring small Hill State of Chambá. They are, as far as I can gather, genuine Panjábí Folklore and have not been previously reduced to writing. As they contain many strange idious and apparently hitherto unrecorded phrases and words they appear to be worthy of a place in the pages of this Journal.

The language in some of them is Hindí, but many of them are in the current village Panjábí of the day. Those from Kángrá and Chambá, though containing dialectic words and forms, do not differ in the main in language from those from the plains of the Panjáb.

In the "Calcutta Review" for the present year I have treated these songs from a sociological point of view, giving metrical renderings of them all and endeavouring to show how they explain the manners, customs and thoughts of those who composed and sing them. I will therefore here confine myself to viewing them as specimens of language.

I give them here in the Roman character, being that in which they were recorded. I have been moved, moreover, to this course because of the unsatisfactory nature of "munshis" ideas regarding the "improvement" of the vulgarisms of folklore, which render it unsafe to entrust any of them, even natives of the neighbourhood, with the task of recording songs in Nágarí, Gurmukhí, or Persian characters.*

* In this paper adjunct consonants are distinguished from conjunct consonants by being divided by an apostrophe, thus mil'ní = নিজ্বা, but unhán = ভ্ৰম্ন. [See Hoernle's Gaudian Grammar, §§ 3-6. Ed.]

These catches and songs refer to the following subjects, (1) religion, (2) religious customs, (3) love, (4) marriage customs, (5) home customs, (6) nursery rhymes, (7) localities, (8) riddles and fucetiæ, (9) politics. I have divided them for convenience into the above heads, merely signifying at the foot of each song where I got it from.

Circumstances have obliged me to rest content with this small collection for the present, but I hope some day to be able to send the Society the fruits of extended researches in this direction.

To each song is attached a rendering and as full notes grammatical and linguistic as I am able to give; but before giving the songs themselves, I will add a few words on the more prominent points in grammar that occur. A short vocabulary also of the more important words to be found in the songs will be added. With regard to the grammatical peculiarities, however, I will not do much more than merely collect them and point them out. The numbers which will be found attached to the quotations refer to the numbers of the songs whence they are gathered, and will enable the reader to read the context at once.

A few quotations in their appropriate places will also be found marked R. R., which I have added from a MS. lately placed at my disposal, through the kindness of Mr. Delmerick of the Panjáb Commission. This MS. relates, in a series of disconnected tales, the legendary sayings and doings of Rájá Rasálu (R. R.); son of Rájá Sáliváhan of Siálkot and brother of Púran Bhagat, a personage of wide renown in Panjábí legends. The tales purport to have been taken down direct from the lips of Panjáb peasants, unfortunately by an ignorant munshí. They consist of prose stories interspersed with bits of village Panjábí verse. These last luckily the munshí could not mar and they are of great linguistic value, but the prose he has so injured with attempts at Urdú, very much Persianised, with which language he was apparently not very familiar, that it is useless for any scientific purpose. My notes were taken from the verses as my reading of the MS. proceeded.

Also a small tract on Panjábí grammar by a member of the Lúdiáná Mission, 1851, will be quoted occasionally as the Panj. Gram. •

Grammatical Notes.

(a) The following pronominal forms occur:

Asán, we, I. 18, 60, etc., etc., this is ordinary Panjábí.

Appú, thou, you. 20: for áp.

Morá, my. 36: also found in Hindí.

Tún, thou, passim: this is ordinary Panjábí.

Tain, thou, passim. According to the Panj. Gram. tain is the inflected form of the case of the agent and = tú ne; thus,

main, I. Ag. main, by me: asín, by us.

tún, thou Ag. tain, by thee : tusin, by you.

uh, oh, he. Ag. un, on, by him: unhin, onhin, by them.

ih, ch, this. Ag. in, en, ain, by this inin, inhin, enhin, ainhin, by these.

jo, who. Ag. jin, by whom, (see also song No. 11). jinin, jinhin, by whom.

so, correl. Ag. tin: tinin, tinhin.

kaun, who? Ag. kin, by whon.? kinhin, by whom? Cf. also Kellogg's paradigms: Hindi Gram, pp. 126-135.

sádá, our, my, 48: common Panjábí.

uh, he. 11. ordinary Panjábí.

unhán, those, them. 45. Panjábí.

ch, this. 9, 56. Panjábí.

tinhán, correl 45, these, those, the. Panjábí.

seh (= uh) that, he. 19, 45. There is also a Panjábí dialectic form so. kuní (= kaun), who? 56.

Of the above, tain, unhan, tinhan, morá should probably be looked on as inflections. The following are instances of inflected forms:*

maite, from me, 56: the Panj. Gram gives mete and maithon as the regular inflections.

* mainún, to me, 50. ordinary Panjábí. 🔹

min'jo, (main + jo). See below (e). to me. 56

os, that, 29: according to the Panj. Gram, us and oh are the ordinary inflected forms.

jit, which, 25, 60. Similarly it, ut, kit? in the Kángrá Hills.

jih'te, from which, 50: ordinary Panjábí: Cf. Kellogg. Hind. Gram. p. 132.

kit, which? : 5 See above jit. •

kus, which? 56: for kis?

kusí, any one, 56: for kisí.

Examples of pronominal adverbs are-

jahlú - tahlú, 15: when—then.

kihán? how? 21, 56, etc., ordinary Panjábí.

kudhí, whence? 23.

kuthú, whither? 27.

kithe, where? 51: Panjábí.

tithú, there, 59.

kityo, wherever, 25 : = kití, Panjábí.

* [Divide mai-te, me-te, mai-thon, mai-nún, jih-te; these are not inflected forms but contain the ordinary postpositions te, thon, nún; see Hoernle's Gaudian Grammar, § 374. Ed.]

kajo, why? 34: = (?) Hindí káheko? Thus, Hindí kyá in infl. becomes káhe: kyá Hindí = Panj. kí or kiá, which in infl. becomes káh or kás. Then kajo = káh + jo (see below (c) = Panj. káh'nún, = Hind. káheko.

The change of i to u in the words kus? kusí? kuní? kudhí? kuthú? is noticeable.

(b) The forms which occur in the songs of the inflectional postpositions of the genitive for the dá, de, dí, dián and díán of Panjábí are:

masc. dá, de, passim : den, 21, 45, 59 : díye, 22 : díyán, 23.

fem. dí, passim: diyá, 18: dyán 38: diyán, 40.

These do not differ essentially from the usual custom, which is this: Mase. sing, dá: obliq. de: voc. de, diá: plu. de, dián: voc. dio. Fem. sing. dí: voc. dí, díé: plu. díán: voc. dío.

(c) A remarkable inflectional postposition of the dative and objective cases is jo, perhaps connected with dá, de of Panj. through the forms diá, dic. It-has been already seen in min'jo, to me, occurring thus ir song 56.*

Hun min'jo kihán mil'ne? How can they meet me now? Also in kajo, why? occurring in song 34, thus

tain kajo lái thí is k ne prít? why did you bring your love to this one? I collect every other instance that occurs. Thus—

- (1) tote jo main dudh-bhat din'nin, mainán jo ghyo chúriyán: I give milh-and-rice to the parrot, (and) ghí and crumbs to the mainá. 5.
- (2) Sadásibe jo munáí láh: bring blandishments to the Eternal Siva 15.
- (3) Asán Gugge diyá játrá jo jáná, we must make a pilgrimage to Guggá. 18.
 - (4) Ammán jo puchhaní: asking my mother. 23.
 - (5) Sassú jo puchhaní: asking my mother-in-law. 23.
 - (6) Janghán jo jikk : shampoo my thighs. 23.
- (7) Asán jo kusí diyán nahín gar'ján? There is no necessity (غرف) of any one to me (I love nobody) 31.
 - (8) Kuttyán jo pánghí chúrí: I will throw cakes to the dogs. 45.
 - (9) Hatán jo dauryá: ran to the shops. 46.
 - (10) Aggí jo dauryá: ran to the fire 46.
- (11) Unhán jo paí-gaí ap'ní: to them had befallen their own (troubles) 47.
- (d) The postpositions of inflection are used, but are as frequently dropped: see Kellogg, sec. 152, pp. 78, 79. I am assured that in the Kangrá Hills this is as common in every day speech as in the poetry. The agent with ne is by many ordinarily omitted, as ghoren khádhá, the horse eat:

^{* [}Compare the Sindhí genitive postposition jo masc., jí fem. On their derivation see Hounle's Gaudian Grammar, § 377, p. 239. Ep.]

ghorián khádhá, the mare eat. The Panj. Gram. says that the agent with ne and the postpos. of inflection are frequently omitted in ordinary Panjábí.

(e) The following cases of nominal singular inflection are worthy of record:

Masc. in e.

bapúe puchhaní, asking father: 23. ghare bich, in the house: 22, 38, 59.

báge díyán, of the garden: 23.

nimbue dá chár, pickle of limes: 40; (but cf. nimbuá, 16).

ghiúe dá, of ghi (ghiú), 47.

rukkhe par, on a tree (rukkh), 63.

masc, in iye and ye.

pansáriyé den hát, the shop of the druggist: 21.

dárúye diyán katoriyán, cups of wine: 11.

but compare here bháiyá, brother, 48 and chírebáliá, gaily-turbaned, 60.

fem. in íyá.

dáliyá, in the hedge, 5.

tháliyá, on the plate, 23.

pag'riyá, 20. objective: turban.

baryá, of a year, 32.

goriyá den háth, the hand of the heauty, 21.

pakhiyá, on the fan, 31.

chhamáyá, of six months, 32.

' lárhiá satyá, threw it into the field, 17.

Voc. masc in iyá, and fem. in e.

The masc. occurs in 35 and the fem. in 23, 25, 32, 45, 48, 49, 58.

They are all ordinary Panjábí forms and require no further remark here.

• (f) The ordinary Panjábí plural inflection of mase, nouns ending in a consonant in the oblique cases is án or ián; for those ending in a vowel it is án and for those ending in u it is wán. Of the Márwárí, Mewárí and Kumáoní custom: Kellogg. p. 80.

This custom is borne out by the plu. forms occurring in the songs, even in those cases where the agent with ne and the appropriate postpositions are omitted as above noted. See 22, 23, 69, 43, 44, 45, 46, 60.

As in standard Hindí, Panjábí nouns ending in nasalized vowels preserve the anuswára throughout the declension: otherwise mase, nom. and objective plural usually end in e. This is an exception.

kháyán, be bírá, bare bare gráhen, eat, O brother, large, large mouthfuls, 44.

It is probably, however, to be referred to the nasalized declension noticed below.

(g) The ordinary Panjábí plural inflection of fem. nouns ending in \acute{a} in the oblique cases is $\acute{a}n$: for those ending in u it is wan, and for all others it is $\acute{a}n$. In the songs the fem. plu. forms are usually regular, even when the inflectional postpos. are dropped. See 5, 20, 23, 41. Here is an exception,

rátín bariyán, (the) nights (are) long 5.

But like grahen above, this should probably be referred to the nasalized declension.

(h) The usual rule of declension appears to be in Hindí and the allied tongues that anuswáru is preserved in the singular inflected forms only when it is present in the nominative. In the Kángrá Hills, however, there appears to be a regular form of nasalized declension. We have seen signs already of it in ghoren khádhá = ghore ne kháyá, masc. and in ghorián khádhá = ghorí ne kháyá, fem.; also in den = Panj. de, of: and in rátín, nights, fem. and gráhen, mouthfuls, masc.

All the instances of mase, nasalized inflection are in en, perhaps a form connected with the infl. in e, above noted;* and it is to be noted that in nearly every case of it the agent with ne or the inflectional postpos. has been omitted.

bahí-já pinj'ren, sit in the cage, 15.

jáyán tún pánien, go thou for water, 23.

tere munhen dikhi-keri, seeing thy face, 26.

chacharúen dittá ták, the tick gave a bite, 38.

bágen gájar múlí, carrots and radishes of the garden, 39.

Rámen dárí, Rámá's wife, 39.

peten tumb hoi, there has been a pain in (her) stomach, 40.

bharo thand'ren panien! fill with cold water! 44,

múlen liyá, ordinary Hill expression for mol líá, = Panj. mul líá,

(I) bought, 46.

kothen charhi, climbing on to the roof (kothá = bálá khána), 46. soh'ren pak'rí dáng jethen mung'rí, father-in-law seized a stick, brother-in-law a mallet, 47.

chalyá mundhen sab'j kumán, walked with a green bow on (his) shoulder, 48.

Gaddien andá air, the flock of the shepherd came, or (?) the shephord brought his flock, 56.

Anjaniyán den melen, at Anjaná's fair, 59.

khinnuen dí, of the ball, 60.

Bhaunen diyán, of Bhaun (Kángrá), 60.

hathen sothi, a stick in (your) hand, 60.

^{* [}The so-called nasalized inflection in en, as well as the inflection in e, are simply relics of ancient case-terminations: so also the ablative inflection on (p. 157); see Hoornle's Gaudian Grammar, pp. 230, 212, also p. 208, et passim. Ed.]

The ordinary masc. voc. in Panjábí ends in iá or á, but in the songs in the case of an imported Arabic corruption anuswára is added,

muhímiyán bo! O my brave one, 23.

The fem. nasalized infl. end in án, in and ián, perhaps connected with the iyá above noted. Thus,

of án.

mainán jo, to the mainá, 5. ammán jo, to (my) mother, 23.

ammán den pás, near (my) mother, 45.

of in.

gálín kaddhe, should they cast out abuse, 22. sar'kín sar'kín jáná, going along the road, 60.

of ián, iyán, iyán, etc.

láryán márí mirk, the wife made a sign, 38.

láriyán khádá, the wife eat, 40 (khádhá, káh'dá and khádá are common Panj. forms of the perf. indef. of kháuná, to eat). billián chhikkyá, the cat succeed, 17.

Anjaniyán den melen, at Anjaná's fair, 59.

The following are instances of similar nasalization of fem. voc. inflections. The usual rule is in Panjábí that the voc. infl. has no anuswára unless it occurs in the nominative also. The fem. voc. sing. usually ends in e: the plu. in o.

- · soh'nien m, O beauty, 15, 18.
- bo bhainen, O sister, 45.
 tún najo yánien, thou young beauty, 23.
 bhainen, O sisters, 46.
- (i) The Panjábí ablative inflection on is well known and is well exhibited in song No 46.
- dhuron Láhoron nimbu áyá, the limes came from Lahore from afar.

It is commonly added to postpositional forms in an abl. sense; e. g., andaron, from within; uppuron, from above; sáh'm'nion (सास्मिनिशेर), from in front of, &c. In song No. 58 it occurs in a very notable word as an intensive termination, nahínon, altogether not.

Gaddí terá ajj marhe bich nahínon, to-day thy husband (shepherd) is altogether not in the house, 58.

(j) A connected nasalization of postpositional forms (Kellogg's prepositions, pp. 272-274) is exhibited in kanen, with, 22: agen, in front, 45: pichhen, behind, 60.

And of enclitics and conjunctions in mhin () also, 20: akhen, indeed, 59.

(k) The ordinary adjectival inflections in Panjábí, where they occur,

are masc. sing. e; fem., i: masc. plu., ián; fem., ián. But in these songs the fem. infl. in iyá above noted in the nouns is found in the adj. as well Thus.

bariyá parátí, a large plate, 44. meryá niinbuá, my little lime_46.

Nasalized forms of this inflection are

fem. sing. bhukiyán, hungry and nangiyán, naked, 22. ap'niyán sassú, thy own mother-in-law, 45.

In song No. 25 two remarkable nasalized adjectival forms occur, gher'wán and pher'wán, which appear from the context to be indeclinable; as also perhaps garíb'nán, meek, 48, should be considered. Thand'ren pánien, with cold water, 41, is a clear case of mase nasalized inflection.

The ordinary infl. in Panjábí for numeral adjectives is n and án, as usually in Hindí. Thus,

bárán barhiyán, twelve years, 23.

(1) Mr. Kellogg, sec. 473, pp. 253-254, derives the modern Hindí diminutives in ak, ká, iká, kí; iyá, í; vá, wá; from the Sanskrit affix aka.* In the songs gad'wá, a little pot, 44, and nimbuá, a little lime, 16, occur, but also several undoubted diminutives occur ending in ú, which are (?) probably connected with the above.

chhok'rú (a little son) a widow's son, an orphan: used also in depreciation, 15.

gadokh'rú, a little goat, a kid, 15.

cholú, a little cloak, 19.

topú, a little cap, 19.

khinnú, a little ball, 51.

To this class also should probably be referred

chacharú, a tick or flea, 38.

maung'nú, a bug, 38.

bhandorú, a bee, 59.

Perhaps in the same connection should be classed the nouns denoting familiarity or terms of affection, such as the names tainu, Par'su, Chhajju, &c., &c., and the Panjábí words piú, father; máun, mother; bharáu, brother, &c. In these songs occur—

man-rakhú, kceper of the heart, lover, 25. chit-rakhú, kceper of the heart, lover, 27. appú, thou, 23. sassú, mother-in-law, 23. bápú, father, 23.

* Many of Mr. Kellogg's statements are due to Dr. Hoernlo's discoveries. I quoto Mr. Kellogg because I have not Dr. Hoernlo's works by me to refer to. [See his Gaudian Grammar, §§ 195-206, pp. 97-104. Ed.]

In the Panjáb there is a tendency to change nouns ending í to íú or io. Thus,

ghí to ghiú, gheú and ghyo, 5. jí, life, to jíú, 25.

In R. R. occurs ghiú for ghi: gurú jiú for gurú ji: dhiú, daughter, for đhi. Piú, father, in ordinary Panjábi is sometimes also pe or pi, as mápe, mápi and mápián, parents.

In song No. 25 there is also a similar remarkable change in a pronominal adverb.

- kityo for kití, wherever, 25.
- (m) The dialectic verb must always be difficult of treatment. The following are attempts at solving some of the forms that occur in these songs.

Mr Platt, Hindústání Grammar, p. 329, remarks that Panjábí regularly uses the gerund or verbal noun, (practically the infinitive in the modern Aryan languages of India), as a gerundive or verbal adjective, and that Sindhí has a distinct gerundive. Mr. Kellogg, pp. 308-310, see 595 (1) (2), shows the infin. being used both as a gerund and as a gerundive. In both works the infin. is the only form of gerund or gerundive.* The Panj. Gram. gives two distinct forms of gerund, (or gerundive according to syntactical use): one following the form of the infin. and the other usually that of the perf, participle. E. g., root, ghall, send; infin. or gerund, ghall'ná, to send; gerund, ghalliá, sending, to send. The two forms of gerund probably really exist, and for the present purpose I will call them the gerund in ná and the gerund in iá.

As instances of the use of the gerund in nú the Panj. Gram. gives—
kachíchián lainíán hon gián, lit, gnashings of teeth will be (to be)
taken.

khabar kar'ni, to make news (announce).
 dúr ho jáni, to be removed (lit., to become far).

All of which show its use as a gerundive and curiously enough the Panj. Gram. gives no instances of its use as a pure gerund, though this is as common as in Hindí.

Of the use of the gerund in ii it.quotes •

mera bharáú merí jamín utte hawelí páí cháh'ndá hai, my brother wishes a house to be built (páí, gerund in iá, fem. form from páuní, Panj., to place, build) on my ground.

* [See Hoernle's Gaudian Grammar, §§ 308-314, 315-321, pp. 145-154, where the identity of the so-called infinitive, gerund, gerundive and verbal noun in the Northern Indian languages is fully shown. Ep.]

asán pothíán parhiá kar'de hán, we are in the habit of reading books.

In the former it is apparently used as a gerundive, in the latter as a gerund. An example of the gerund in id in the songs is

main púrí chhakí líá, I took the cake to taste, (eat):47.

Here chhakí agrees with púrí as a gerundive.

The above analyses may be thought wrong and the verbs merely looked on as compounds, like páyá cháh'tá hai, parhá kar'te hain and chhak lí, as they would appear in Hindí. But see Kellogg's doubts on the participial nature of the first terms of such compounds at p. 192, note, where he inclines to the belief that there is a gerund in á as well as in ná in Hindí.* His observation (c) on the next page 193, that cháh'ná and kar'ná with jáná take jáyá in place of gayá and with mar'ná take mará in place of múá, exactly bears out the analysis of the Panj. Gram. which makes jáiá the gerund and giá the perf. part. of jáuná and mariá the gerund and múiá the perf. part. of mar'ná. However, below will be exhibited many instances of a conjunctive participle in i in these songs and perhaps the above forms pái cháh'ndá hai and chhakí líá should be looked upon as instances of it.

Lastly I would quote the following every day idioms, which exist also in Hindí and Urdú, from the Pauj. Gram. in support of the argument of the existence of the gerunds in ná and iá.

mete khará honá nahín jándá, I cannot stop; lit. to stand still does not go (is not) by me.

mete kháiá nahín jándá, I cannot eat, lit. eating does not go (is not) by me.

- (n) The usual terminations of the perf. and imperf. participles in Panjábí are imperf. dá or ndá and perf. iá, but the imperf. has also a form ná,† which, according to the Panj. Gram. differs so far from the infin. in that it is always ná, whereas the infin. is ná and alternatively ná. E. g., imperf. ghall'dá or ghall'ná, sending: perf. ghall', sent: whence present imperf. tense, main ghall'dá hán or main ghall'ná hán, I am sending and present perf. tense, main (or main ne) ghalliá hán, I have sent. A good instance of the imperf. part in ná is in song No. 60, where the same word occurs three times.
- [These doubts are unfounded, the participial nature of the first term of such compounds, being clearly shown by the Prákrit; see Hoernle's Gaud. Grammar, § 539, p. 389. Ep.]
- † [These forms in nd (or and) are probably nouns of agency. They occur in the Apabhrauśa Prákrit (H. C. IV, 443). See also Hoernle's Gaud. Grammar, § 321, p. 163. Ed.]

pání hán main kúrá, I am throwing rubbish. pání hán bhamíriyán, I am throwing whirligigs. pání hán bhuáriyán, I am throwing brooms.

In each of these cases pání is for páundí (= Hind. form pátí).

The usual participial inflection is, nom. sing. \acute{a} , obl. \acute{e} , fem. \acute{i} ; nom. plu obl. ián, fem. ián. And hence the following otherwise apparently inexplicable forms:

motiyán chog chugániyán, (I) feed with bird's food of pearls, 5. (gallán) je kar'nián, (as many words) as I make, (say), 18.

- koțh tán pániyán, I (fem) indeed build a house, 25. Unless, however, we look on this last as honorifically plural, it should be according to strict grammar kothí tán pání.
- (o) A set of very curious forms occurring again and again in song 19 should probably be referred to the gerundive or participal construction in ia. They are formed from bigs'ná (Hindí bikas'ná) to be pleased. Thus, masc. in iá.
 - big'siá seh nái-bhái, pleased (is) the good barber. big'siá seh Jas'rat Ráe, pleased (is) Jascat Rai, big'siá seh P'rohit, pleased (is) the Parohit.

fem. in i.

big'sí Kausalyá, pleased (is) Kausalyá.
big'sí seh ďáí-máí, pleased (is) the old nurse.
big'sí seh náan, pleased (is) the barber's wife.
big'sí seh búá-rání, pleased (is) the royal aunt.*

- (p) Kellogg, p. 188, sec. 347 (a), notices the tendency to add y to the root in causals in such compounds (f) as phenká dená. In Panjábí in the conjunctive participle of such werbs, whose infin. form is áuná (not áná as in Hindí), this y or i is regularly alternatively prefixed to ke, the usual termination. E. g., áuná, to come; áke or áike, having come: banáuná, to make; banáke or banáike, having made. In R. R. in one line the ke is dropped, and we have pái or páe, having obtained. Six instances of this form occur in song 19 viz., naháeke, lagáeke, buláeke, láeke, lutáeke, pácke: and one instance in song No. 11, banáeke. This ike or eke may, however, be a double termination, like the kar'ke or kar'kar of modern times, formed of the old conj. part. terminations i and ke, of which more anon.†
 - In the Hill Districts also thiá = thá: thi = thi. Also o = hai and ain = hain.
- + [The latter explanation is the correct one; the termination i or i being the older form of the ending of the conjunctive participle; see Hoernle's Gaudian Grammar, §§ 490, 491, pp. 328, 329. Ed.]

(q) The above forms take us imperceptibly to the conjunctive participle in *i*, which occurs so often in the songs from Kángrá as to show that it is dialectic, and indeed, it is as common in every day use as in the songs. It is probably nothing more than the old termination *i* of the conj. part. in the Rámáyan' lengthened dialectically just as that used to be metrigratiá.* See Kellogg, p. 217, sec. 415. The Panj. Gram. notices its but wrongly ascribes it to the idiomatic use of the perf. part. in the feminine form. Thus,

ikk manukh bojh laí turiá jándá sá, a man was going along with

chár kulí manjá chukkí khare se, four coolies stood holding up a bedstead.

The following are all the instances that occur in the songs:

- (1) bahí-já pinj'ren, sit in the cage. 5. Hindí, baith jáo.
- (2) Mahádeb russí baithá, Mahádeva being angry sits (is angry). 15
- (3) bahí kare gallán, sitting let us make words, (talk). 18.
- (4) motiyán run-jhun laí, having made (brought) a rattle of pearls (rattling pearls). 20.
 - (5) chalí rah'nge, to will remain going. 21. Hindí, chal rahenge.
 - (6) prán tají jánán, losing my life I must go. 22.
- (7) andar bahí-karí khánán, continuing to sit inside I must eat. 22. Hindí, baith-kar'ke kháná.
 - (8) tán suní-karí rah'nán, then continuing to heer I must remain. 22.
- (9) Amb charhí-karí koël bole, the cuckoo sings continuing to sit in the mange-tree, 23.
- (10) n'hoi, bo, dhoi, sej bichhái, ái-já, O, having bathed and washed and spread the bed, come, 23.
- (11) jahlú soí main jánghá, when I shall go to sleep, 23. Hindí, jab main so jáúngá.
 - (12) tere munhen dikhi-kari, continuing to see thy face, 26.
- (13) tún hasí paí (painá, Panj. = par'ná, Hindí), you fell a-laughing, 26.
- (14) pakhí loch dí laí de, having brought the fan of my desire, give it, 31. Laí de = Hindi, lá do.
 - (15) ái mili-já, come and meet (me), 32. Hindí; ákar mil-jáo.
- (16) nimbu áí bikyá bajár, the lime having come was sold in the bazaar, 46.
- (17) kot charhí-karí hakkán máryán, climbing on to the roof he called out, 46.
- * [The form i is simply a contraction of the Prakrit termination ia, while the form i is a curtailment of the same termination; see Hoernle's Gaud. Grammar, § 491. Ed.]

- (18) sás ái-rahí, the mother-in-law had come, 47.
- (19) neí kune satyá, taking it (nená for lená) I threw it into a corner, 47.
 - (20) aí-baithá thande bág, having come he sat in a cool garden, 48.
 - (21) muri dekh! having turned look, 60. (Turn round and look!)
- (r) The following forms of the honorific imperative are worthy of notice.

Káhaná, bariyán lakhán hoyán putrán sahetá!

Be, O Káhan, lakhs of years with thy posterity! 20.

Jugán tain jíyán, Káhaná! Live, thou O Káhan, for ages! 20.

Kháyán be! O do thou eat! 23, 44.

Tahlú jáyán tún! then do thou go! 23.

Ghariyán, lohárá, díúrá! make, O blacksmith, a brass-lamp! 44.

(s) The contingent future in Panjábí is thus conjugated.

root: ghall, send.

	Singular.		Plural.
1st person	ghallán		ghallye
2nd person	ghalle n		ghallo or ghalle
3rd person	ghalle	•	ghallan.

Instances of it occur in songs 25 and 27.

(t) .The plural form of the indef. perfect in Panjábí is well exhibited in the following:

Rúpe dáriyán gallán kítiyán, Rúpá's wife made words (spoke)
41.

dárúye diyán katoriyán pítyán, (she) drank cups of wine, 41. hakkán máriyán, (he) called out, 46.

ghar ghar d'rekán phuliyán, (where) the drek trees flower at every house. This is an instance of the use of the indef. perf. for the indef. imperf., which is common.

- (u) Future forms are numerous and very irregular in dialectic Panjábí. The following are noteworthy specimens from the songs.
 - (i) jáh'ng (it) will go, 15: dih'ng, (he) will give, 15. I have also met with hog and howag, (he) will be.
 - (ii) rah'nge, (we) will remain, 21. .
 - (iii). jánghá, (I) will go, 23: pánghí (I. fem.) will throw, 45.
 - (iv) bik'ge, (we) will be sold, 21.

There is in the Northern Panjáb a very common future form sán; infl., sí, san. * E. g., hojásan, they will become: hosán, I will be: hosí, he

• [It also occurs in the old Panjábí and in the Marwarí; see Hoernle's Gaudian Grammar, § 509, p. 356. Ed.]

will be. In the songs occur, bál'sán, I will burn, 44; ghol'sán, I will knead or mix, 44; áwasí, she will come, 44. In R. R. occur the following forms, tur'sán, I will go; desán (twice), I will give; lesán (twice), I will take; kar'sán, I will make; banásán, I will make; ban'sán, I will be made; khásán, I will eat. Also laisí, he will take; már'sí, he will beat; khar'sí, he will take; war'sí, he will enter; áwasí, he will come; ásí, he will come.

(v) The tendency to nasalise final vowels in nominal declension has been noticed. Instances are not wanting of it in verbal terminations. E. g.,

je koí sunen, if any one hear, 20. See (s). main ghar thamyán, I watched the house, 47. áwasín, she will come, 44.

kar'sin, she will do, 44.

khinnuen dí ram-jham láin chírebáliá, the gaily-turbaned man brought the bouncing ball, 60.

* main dudh-bhat din'nin, 1 (fem) give rice-and-milk, 5. * din'nin is for din'ni = dindi, a common form of the imperf. part of dená, = detí in Hindi: din'ni is the alternative form; see (n) above.

A set of curious infinitive forms nasalized occur in song 22; jánán, rah'nán, lánán, kat'nán, all in the sense of I must go, must stay, must bring, must bear with.* A stronger instance is to be found in song 47: mathá tek'nán, I had to make my bow.

(w) The tendency of Panjábí is to nasalize vowels before consonants; e. g., áundá = átá; jánda = játá. In these songs several instances occur of the opposite custom of dropping anuswára, where it exists in Hindí and usually in Panjábí as well.†

hasí for hans'kar, laughing, 26. has'ná for hans'ná, 56. pakhí for paukhí, a fan, 31, 48. khich'dá for khainch'tá, drawing, 43. úchián for únchá, tall, 44.

- [These nasalized forms in nan correspond to the forms in nan in the Braj and non in Marwari. See Hoernle's Gaudian Grammar, § 320, p. 153. Ed.]
- + [These two cases are not parallel. The n of the pres. part. is a consonant, and it is organic, i. e., it forms an original element of the Sanskrit and Prákrit participial suffix anta; it is preserved in Panj., but dropped in Hindí; see ibid. §§ 300, 301, 143, 146. But the n in hans'ná, etc. is not a consonant, but a mere nasalization of a vowel, and it is inorganic, i. e., forming no element of the original Sanskrit or Prákrit word. These nasalizations are common to all Gaudians, and are especially frequent before s and h; see ibid. § 67. Ed.]

dughiyán for dúnghián, deep, 45. chhikkyá for chhínká, sneezed, 47. ákhán for ánkhán, 50. gawáyá, 3, and ganwáyá (= dálá), 5.

The absence of anuswara in the above words is very puzzling to the

- In R. R. nagí occurs for nangí, naked: and sás and s'wás for sáns, breath.
- (x) The insertion of r and r after t and t is not uncommon in the Panjab.* In the songs occur

thand'ri for thandi, 42, 45. thand'ren for thande, 44. at'ra for ata, flour, 44.

In R. R bet'rá for betá, son, occurs several times; and web't'rí, wedded wife, for byáh'tá, dialectic beotar. Instances of r after other consonants are

mukh'rá for mukhá, face, 42. práhunán and páhunán, guest, 44. In R. R. occurs ráj'rá for rájá, king.

VOCABULARY.

Α.

Abo! hill dial. oh! oh you!

Agetá, Panj. before the time, prematurely.

Akh, $(= \acute{a}nkh)$ the eye.

• Akhen, hill dial. indeed, verily; (?) connected with Panj. v. ákh'ná, to say, tell.

An, a form of general inflection in the hill dial.

Anand páná, to be paid fees or dues.

Appú for áp, you.

'Arab ká pání, sweet or pure water; (?) corrup. from adrak ká pání.

Ati, (Skr.), very, very much.

At'rá for átá, flour.

Awasin, hill dial. fem. fut. form, I will come.

* This r or r is the very common pleonastic suffix ra or $r\acute{a}$, in Prákrit da; see *ibid.*, §§ 209, 216, 217. The example práhunán does not belong to this class; it is a semitatsama for Sanskrit-práhuṇa, while páhunán is a tadbhava form. Ep.]

B.

Bách'ná, Panj. to read.

Báh'na, to put on the fire, to put to bake, to cook.

Buh'ná and báh'ná for baith'ná, Panj to sit.

Bál'sán, hill dial. masc. fut. form, 1 will burn.

Bárhí for bár or bárí, a fence, hedge.

Barhi, hill dial. a year.

Bárí, hill dial. over again, da capo, as applied to singing.

Bárí, hill dial. an enclitic indeed, verily, surely, moreover, also, altogether.

Bari, hill dial. a year.

Bat for bát, hill dial. a path, road.

Battá for bát, hill dial. a path, road.

Bedan, hill dial. love.

Bekali, fem. ill at ease.

Bes, hill dial best, the best.

Bhain for bahin, sister.

Bhamiri, a toy consisting of a small stick with paper fixed round the top so as to twirl quickly in the wind, a twirly-whirly; hill dial.

Bhandoru, hill dial. a bee.

Bhat'naulí, hill dial. a squirrel (?).

Bhatoi, hill dial mad.

Bhuárí for buhárí, a broom.

Bhur'kh'ná, to scratch, make a noise, pull at (of a mouse or rat).

Bibi (?) for English baby; a baby, male or female, in English nurseries.

Bich (for Panj. vich), hill dial. in, inside.

Big'si, hill dial. fem. verbal infect. form, she is pleased. Cf. Hind. bikas'ná.

Big'siá, hill dial. masc. form of above big'sí.

Bo! hill dial, oh! oh you!

Bo múiye! hill dial. oh! come here! I say! oh you! my dear! Also sorrowfully, alas! ah!

Brahmanetí. hill dial. female Brahman.

Búndá, a tassel, silken drop.

C.

Chacharu, hill dial. tick, flea.

Chak'chál, hill dial. clever, sharp, tricky.

Chamareți, bill dial. female Chammar.

Chár for achár, pickle.

Chatorá, a libertine.

Chhamk'ná for chhaunk'ná, to fry spices in butter.

Chhikk'ná, Panj. (= chhink'ná), to sneeze.

Chhok'rú, hill dial. a widow's son, orphan. Also a term of abuse. Cf. Hind. mur'há.

Chhutá for chhotá, hill dial. small.

Chhutiyón lar'ján, hill dial. (lit. small fringes): the small leaves of a young plant.

Chirebáliá, hill dial. for chirewálá, a man with a gay turban.

Chír'ná for chhíl'ná, to peel.

Chit-rakhu, (lit. keeper of the heart), lover.

Cholu dim. form. a little cloak.

D.

Dárí. hill dial. wife. See lárí.

Dár ná (= dál ná). intensive verb. as in ghis-dáro for ghis-dálo, rub away.

Dárú, hill dial. for dárim, a pomegranate.

Den, hill dial. of: (for Panj. de).

Dharyáyá, hill dial. thirsty.

Dhuron, Panj. from afar.

Dih'ng, fut. form, hill dial. will give.

D'rek (= bakáyan) the Melia composita, (?) the Persian lilac.

Dúbh for dúb, dúb grass.

Dút Frangí (lit. the English Messenger) the Angel of Death.

 \mathbf{E}

En, general form of masc. inflect., hill dial.

Eti, hill dial. fem. term. to proper names of tribes and castes.

G.

Gaddí, the shepherd caste in Kángrá.

Gadeți, a female Gaddi.

Gadokh'rá, hill dial. the large hill goat.

Gadokh'rú, hill dial. a kid.

Gad'wá, Panj. a small brass drinking vessel, (lotá).

Gajúlí, (lit. itching), wanton, hill dial.

Gálí kaddh'ná, Panj. (lit. to cast out abuse), to abuse.

Ganwana, Panj. to lose, spend; also = Hind. dalna in comp.

Gar'j, hill dial. for غوض gharaz, necessary.

Gawáná, see ganwáná.

Chasitari, hill dial. a slide down the snowclad hillside, a slide in the snow: toboganing.

Gher'wá, hill dial. large, commodious (of a house).

Gheú, Panj. = ghí.

 $Ghi\acute{u} = ghi.$

Ghol'sán, masc. fut. form. I will knead, hill dial.

ghota, a dip, plunge. غوطة for غوطة

Ghyo, hill dial. = ghi.

H.

Hakkán már'ná, hill dial. to shout out, call out.

Hasí painá, hill dial. to laugh.

Has'ná for hans'ná, to laugh.

Heth, hill dial. with.

Hithu, hill dial. here.

I.

Ián, see ín.
Ik'tiyo, in one place, 'together.
I'n, hill dial. general form of fem. inflect.
It for is, inflect. form, this.
Iyún, see ín.

J.

Jahlú, hill dial. when.

Jah'ng, hill dial. fut. form. will go.

Jangha, hill dial. fut. form, masc. I will go.

Jhir, hill dial. (= Panj. jhinwar) the carrier caste.

Jhánjá, hill dial. fruit.

Jhút'ná for jhúl'ná, to swing.

Jih'te, Panj. (= jis se) from which.

Jit for jis, inflect. form, which.

Jiú for ji, hill dial. life, heart.

Jo, hill dial. (= ko), to: objective postpos.

K.

Kachchá dam, hill dial, this world, this life.

Kag'li, hill dial. turban ornament, aigrette: (for kalghi).

Kajo? hill dial. why?

Kál'já for kalíjá, liver, heart.

Kand for kanth, husband.

Kar'sin, fem. fut. form. hill dial. I will do.

Kat'ná, Panj. to bear with, put up with.

Kawwá (= ákh), the large swallow-wort, Saccharum officinarum (?)

Kharoná for khaloná, Panj. to stand still.

Khatreți, hill dial. female Khattri.

Khich'ná for khainch'ná, to draw.

Khinua for Panj. khinnun or khiddu, bouncing ball or plaything, a child's ball.

Kihán? Panj. how?

Kit? for kis? inflect. form, which?

Kithú? bill dial. where?

· Kityo, (for Panj. kiti); hill dial. anywhere.

Kudhi? hill dial. whence?

Kúná, to speak, Panj.

Kuni? hill dial. who?

Kus? (for kis?) hill dial. inflect. form, which?

Kusi (for kisi) hill dial. any one.

Kuthú? hill dial (for Panj. kithe?) where?

L.

Lah'ri, hill dial. the field adjoining the house, the home paddock.

Lap lap kar'ná, hill dial. to twist in and out, to wriggle along.

· Lár for lúd, love, affection, fondness.

Lárhí, see láh'rí, hill dial.

Lárí, hill dial. a wife.

Lárí, see láh'rí, hill dial.

Lar'j, hill dial. a fringe.

Loch, Panj. desire, wish.

Lokán, the people.

Luchí for lucháí, a soft thin cake fried in butter

M.

Maite (for Panj. i. aiton and maithon) from me.

Majúrí for maj dúrí = mazdúrí, a labourer's pay.

Man bol'ná, to desire, want.

Man-rakhú (lit. keeper of the heart), lover.

Marh, hill dial. a monument or temple on top of a hill, a house, hill-side but. (= Pauj. marh, a Hindu temple.)

Maung'nún, hill dial. a bug.

Mhín, hill dial. also, too (=bhi).

Min'jo, for main + jo (q. v.) to me, hill dial.

Mirk már'ná, hill dial. to sign to, beckon.

Mughalání, a nurse.

Muhimi, a warrior, brave man.

Múiye! Panj. (to women only) oh! hi! I say! oh you! come here! my dear!

Múlen (= mol) lená, to buy.

Mung'ri, hill dial. a small-wooden mallet used for patting earth.

Mutyár, Panj. a fully developed girl, a girl at puberty, a grown-up girl.

N.

Nabaj for nabz, the pulse.

Nách for nám, name

Nená; Panj. (= lená), to take.

Nindí for nind, sleep: in English nurseries.

Nir mohirá, unloving, 'heartless.

0.

Os, ordinary Panj. pronunciation of us, that.

P.

Painá, Panj. to fall.

Pakhí for pankhí, a small fan.

Pál'ná, a swing-cradle.

Páná, hill dial. (= dál'ná), to cast, throw: place, put: build:

Pánghí, fut. form. fem. hill dial. I will throw.

Pan'sár, hill dial. watery, thin.

Pares'ní for parosan, a female neighbour.

Patr'ká for patrí, almanac, scripture, holy book.

Páwaná for Panj. páuná (= páná), to receive.

Phat'kár, blame.

Pher'wa, hill dial. having doors from room to room (of a house).

P'rát'rí, hill dial. a paring knife.

Q.

Qaid Frangi, (lit. English imprisonment) complete imprisonment, imprisonment from which there is no escape.

R.

Rachhyá for rakshá, protection.

Ráiyán, hill dial. for Panj. ráin, a market-gardener.

Ram-jham, hill dial. the bouncing up and down of a ball with the bands.

Rar'ná, hill dial. to fall (of fruit).

Ras'liá for rasilá, juicy.
Riyoná, to weep involuntarily.
Run-jhun, a tinkle.
Russi for ros or rosá, anger.
Russi baith'ná, hill dial. to be angry.

S.

Sadásibe, hill dial. (=Sadá Siva) the Eternal Siva. Sag'rá for sárá, all, the whole.*
Sahetá, hill dial. with.
Sáhí, hill dial. like.
Sammak-rátí, Panj. all night.
Sat'ná, hill dial. (= Panj. sitt'ná,) to throw.
Seh, hill dial. he, the (= Panj. so).
Shakal for sakal, all, the whole.
Sodh, Hind. and Panj. news.
Soyá, for soá, fennel.
Suná for soná, gold.

T.

Tahlú, hill dial. then.

Ták, bill dial. bite of a flea or tick.

Tár'ná for tál'ná, to put off, remove.

Tar'ná for tal'ná, to vanish, disappear.

Tar-tikh'ná,† very hot, burning.

Thand'rá, cold.

Tij'ju for tain + jo (q. v.), to thee, hill dial.

Tinhán, Panj. they, those, the.

Tithú, hill dial (for Panj. tithe) these.

Topú, dim. form, a little cap.

Tuk, Panj. a religiors catch or ditty.

Tumb, Panj. touch, feeling.

U.

Ut for us, inflect. form, that. Uthú, hill dial. for Panj. uthe, these.

- [Sag'rá is the Sanskrit sakala; but sárá may be derived from it through an intermediate Prékrit saara. Ep.]
- + For a good note on this Panj. nominal and adjectival termination ná, ní, nán, see Sirdar Gurdiál Singh's (C. S.) note in Leitner's Sketch of the Changars, Láhor, 1880, pp. 19-21.

v.

Vekh'ná, Panj. to see.

w.

Wadá, Panj. (= Hind. bará) great.
Wadárú, Panj. an ancestor, a wise man.
Waderá, Panj. see wadárú.
We! for be! oh! alas!
Wekh'ná, Panj. to see. See vekh'ná.
Wich for Panj. vich, in, inside. See bich.

Y.

Yád men, in the search after.

RELIGIOUS SONGS.

1.

Tún bhaj-lai Rám dá Nám, Jithe tain jáná hai. Tún kar'ní kar-lai nek, Phal hath áuná hai.

Panjáb.

Repeat thou the Name of Rám,

To whom thou hast to go.

What is to be done do thou well,

And the fruit will come to thy hand.

Notes.

Rám dá Nám. Rám represents the deity in the Sikh religion: vide Trumpp. Adi Granth xcviii. Here the expression would be in Christian phraseology 'Pray always to God.'

Jithe. Panj. where: here it means 'to whom.'
Tain. Panj. thou.

2.

Tere bin kaun haregá merí pír? Tere bin kaun haregá merí pír? Main pápí din hún Tere dar ká, Nir'dhan aur faqír.

Panjáb.

Without Thee, who will take away my pain? Without Thee, who will take away my pain? I am a sinful servant at Thy gate, Without wealth and poor.

Nates.

This is an obvious address to the Deity: perhaps traceable to some Bhagat. It is in Hindí.

Faqir: here in its proper sense of a poor man, a beggar.

3.,

Rám'jí ká bhed kisí ne nahín páyá, Sárá janam us'kí yád men ganwáyá. Rám Rám ke káran, sádho, Dhuṇḍat shakal jahán: Rishí, muní aise hí hogae, Kho diye hain ap'ne prán.

Panjáb.

No one has found the secret of Rám,
(Though) his whole life be spent in the search.
For Rám's sake, my friend,
They search the whole earth:
Sages and saints have gone thus
And lost their lives.

Notes.

Rám'ji = Rám, the Sikh name for the Supreme Deity: God. See former song.

Yád, search, lit., remembrance, calling to mind.

Ganwáyá; ganwáná, gawáná; Panj. verb, to lose, to spend; also used as an intensive like dálná.

Sádho, my friend: sádh, a holy man, saint.

Shakal = sakal, all, the whole = (?) Sag'rá, q. v.*

A.

Dware mere ayo bahman'jí,
Subh bachan sunáyo bahman'jí.
Bahman báche patr'ká,
. Aur subh subh sodh sunáe:
Jo chintá man men rahe,
So sunte hí mit jáe.

Bahutí chintá kar gae
Aur kat gae din rain:

• [The identification is correct; see footnote on p. 170. ED.]

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Dekhat dekhat mar gae, Aur andhe kar liye-nain.

Bipr rúp ká bhes kar, Jo ává mere pás:

Main char'non par gir pará, Jo púran hogayí ás.

Bahman bahman karat hain,

Jo bahman uttam ját :

Jo us'ká sim'ran kare,

To sang rahe din rát.

Allá Allá karat hain

Jo zát us'kí hai pák:

Biná prem ríihe nahín, Jo ghis-dáro sab nák.

Al Muhammad hogayi,

Aur kuchh nahín húi aulád:

Jo qismat men likh diya, So sab pawen dad.

Jo likhá hai bhág men,

So pahile hí pahunchác: Bálak rah'tá pet men,

Aur dúdh chúnchí men ác.

'Ali Muḥammad hogaye
Jo bahut thá un'so lár:

Akhir ko we bhí mare, Aur miţţí men diye gár.

Panjáb.

A brahman came to my door,

Alad tidings the brahman told me.

The brahman read the scripture,

And told me good news:

What care was in my mind Disappeared on hearing it.

Much care have men taken

And spent their days and nights:

Watching they have died

And made their eyes blind.

He put on a brahman's form

Who came to me:

I fell at his feet

As my desire was fulfilled.

They call him brahman

Who is brahman of the bighest kind:

Who worships him,

With him will he remain day and night.

They call him God (Allah)

Whose nature is good,

He is not pleased without love,

Though you rub away your whole nose.

Muhammad had female posterity

And no male posterity.

What is written in fate

Will all obtain justly.

What is written in fate

Is already arrived!

(As) the child lies in the womb,

And the milk comes into the breasts.

'Ali and Muhammad have been,

Who were much loved by him (? God):

In the end they too died

And were buried in the earth.

Notes.

This is a remarkable song in its way. It came to me as a Brahman song and was given me by a Brahman from Kángrá. It is remarkable for its cosmopolitan nature and allusions to Muhammadanism. It is in pure Hindí excepting the Panjábí word bách'ná,* to read, and is therefore probably a wholesale importation from Hindí literature, perhaps straight from the writings of some free-thinking poet or Bhagat.

Báche: Panj. bách'ná, to read.

Sodh: Hindí, news: not in the Dictionaries.

Patr'ká = patrí; almanac, scripture, holy book.

Ját, zát. These words are now synonymous in common parlance to mean 'caste.' Ját is, Sansk. in origin from root jan, to be born, and zát is probably a Munshi's corruption of the word to make it fit in with the Arabic wis essence, which, however, in Persian also means 'tribe, clan, sort.' Here we have both senses: ját applied to the Brahman and zát applied to Allah, God.

Jo us'ká sim'ran kare: (?) ought this to be translated "who worship him (God) in the Brahman's form."?

Biná prem etc., i. e., Allah (God) is not pleased with mere outward show.

^{• [}The word bách'ná or bánch'ná is a very common pure Hindí word; in fact parh'na is more Urdú, than Hindí. Ed.]

Jo ghis-dáro sab nák is in allusion to the Musalman custom of touching the ground with the nose (or forehead) in prayer. Dáro = dálo.

Al aulád: progeny. A'l, female descendants are not looked upon as so honorable as male descendants, hence the point here is—whatever is fated will ensue, for even Muhammad left no male line.

dád, justice.

 $l\acute{a}r = l\acute{a}d$; love; fondness; affection.

ĸ

Ambe dáliyá totá bole; mainá bole bárhiyán.

Bhajo Rám'jí: din thore, rátín bariyán.

A, mere toto, bahí-já pinj'ren, motiyán chog chugániyán.

Tote jo main dudh-bhát din'nín; mainán jo ghyo chúriyán.

Kángrá.

The parrot screams on the branch of the mango tree; the mainá chatters in the hedge.

Repeat the name of Rám: the days are short, and the nights long. Come, my parrot, sit in the cage, I feed you with pearl-food.

I will give milk and rice to the parrot; and crumbs and ghi to the maina.

Notes.

bárhí, fence, hedge, = bár, bárí.

din thore, rátín bariyán. This may be explained thus. The days (time for prayer) are short: the nights (no time for prayer) are long: hence utilize the time for prayer.

bahí-já, bah'ná and báh'ná, common Panj. = baith'ná, to sit. See song No. 18.

motiván chog, lit., bird's food of pearls, i. e., the very best of food. The superstition is that the hansá swan (mentioned in another song q. r) feeds on pearls by the sea-side, which is therefore considered the very best of food.

Tote jo; mainán jo; jo in the hill dialects of Vángrá and Chambá = ko, to.

dudh-bhát: milk-and-rice is the usual food given to caged parrots.

ghyo chúriyán: balls made of bread crumbs and ghi. Chúri is the broken grain from a mill: crumbs. ghyo = Panj. ghéú = Hind. ghi. cf. song No. 25. This is the usual food of caged mainús.

Pinj'ren, motiván, mainán. This nasalisation of such final syllables is very common in l'anj. village poet: dialects, especially in the hills. en, ián or iyán are respectively the masc. and fem. form of general inflection common in these songs: án is in mainán another form of ián.

6.

Main tán hogáí swámî ká charan'hár : Tum páp karð mere sag're pár.

Kángrá.

I have become indeed obedient to my lord: Save me from all my sin.

Notes.

The story goes that a woman went to a temple to pray, but the god said she must first learn to obey her husband: whereon she went home and presently came back to say she was now very obedient and wished to be forgiven; whence the above song.

swámí ká. This makes charán'hár masc, which as the singer is a woman, must be explained by her being compared to charan'hár garland of the feet.

charan'hár: obedient. The doriv. given me is charan, the foot + hár, a garland of the feet. sag'rá = sárá, the whole.

pár kar'ná: the trans. form of pár honá, to be forgiven; lit., to be across (into the next world).

7

Re, kachche dam ká nahín hai bharosá.
Re, kachche dam ka nahín hai bharosá.
Ayá na áyá: áyá na úyá.
Re, kachche dam ká! (bárí)

Kángrá.

Alas, there is no confidence in this life. Alas, there is no confidence in this life.

It comes and it comes not; it comes and it comes not.

Alas, this life! (da capo)

Notes.

Kachchá dam is a very curious expression: lit., it is deficient breath or life. It is used in the hills for this life, this world.

bárí: again, da capo. The word as used in the hills I cannot find in the Dicts.; it has two senses, one as an enclitic, indeed, surely, verily and one in music, 'sing again from the beginning,' in which it is found at the end of verses or songs as here. It differs from our 'da capo' which is merely a musical direction, whereas 'bárí' appears to be actually sung: thus they will sing through the song and then sing 'bárí' and commence again. The deriv. is obvious, of. bárí, a turn: bárí-bárí, turn by turn, alternately. See song Nos. 24, 59.

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8.

Karam-gat tárí nahín tare: *
Karam-gat tárí nahín tare.
Ráwan Kans sab'hí hogáe bárí,
A'khir sáb'hí mare.
Dusht ko máre phir us se táre;
Bhagat kí rachhyá kare:
Karam-gat, be, tárí nahín tare.

Panjáb.

The decree of fate moves not for putting away:
The decree of fate moves not for putting away.
Rávaṇas and Kanśas have all indeed been,
And in the end they all died.
He (? God) kills the wicked and then saves him;
The saints he (? God) preserves.
Oh, the decree of fate moves not for putting away.

Notes.

Karam-gat, the decree of fate: the order of fate. gat is lit., state, condition.

tárí, tare = tálí, tale. tal'ná is to vanish, disappear : tál'ná, to put off, remove.

Ráwan, Kans: typical tyrants in Hindu mythology. Rávana was the demon king of Lanká or Ceylon who abducted Sítá and was finally killed by Ráma. Kansa was a tyrannical king of Mathurá and was eventually killed by Krishna. He performed Herod's feat of a general massacre of male infants.

bárí, enclitic, indeed. See song No. 7.
 táre; to save, give salvation.
 rachhyá = rakshá, preservation.

RELIGIOUS SONGS. TUKS.

9.

Tur'ná hai, rah'ná nahín: Eh jag kúrá wekh. Bhág dá likhyá páwaná, Mite na karam dí rekh.

One must go hence, one cannot stay: This world appears to be vanity. What is written in fate must be received, The lines of fate will not be blotted out.

Notes.

Wekh or vekh, Panj. to see, to seem. Hind pekh'ná. Páwaná or páuná, Panj. form of the infin. páná, to receive. Rekhá, rekh. The lines on the forehead (Fallon's New Hind. Dict. says on the palm of the hand) supposed to be the lines of fate (karam).

10.

Satt Nám ik mantar hai; Jape soé phal pác: Kot jatan kar'ke mare, Likhyá bhág dá kháe.

Panjáb.

The True Name is a charm; Who repeats it will reap the fruit: Making innumerable plans they die, And obtain (only) what is written in fate.

Notes. •

Satt Nam, the True Name: the Name of God. A Sikh expression. Kot = karor, lit., ten millions, innumerable.

11.

Jin súc hare kíte han, Ate sáunle kíte kág, Dhaule hans banácke Sabh rang mor, ate rág: Uh Swámí ik satt hai, Ate kúrá sabh Sansár. Jo kar'ní mánas kare, To pár utáran'hár.

Panjáb.

He who made the parrot green, And made the crow black, Made the swan white And the peacock many-hued and their song: He is the one true Lord . And the whole world is vanity. If a man do his duty Then will he be saved.

Notes.

Sáunlá, properly dark-brown: dark complexioned: swarthy: here evidently black.

Hans: a swan, goose, but with the majority of Panjábís a mythical bird which lives by the sea-side entirely on pearls and on no other kind of food. It is said to be the whitest thing known, as we say 'white as snow.' See song No. 5.

Ate rag: a very elliptical expression, the verb being left out; the sense is 'gave to each his song.'

Pår utåran'hår: much used idiomatically in the sense of 'will obtain salvation', 'will be saved.'

12.

Honá hai, so ho rihá! Ate an'honá nahin hoe! Wade vadere jatan kar Prán gác han khoe!

Panjáb.

What is to be, is now going on!

What is not to be, could never have been!

Great forefathers make plans

And lose their lives.

Notes.

Honá hai etc. Cf. Fallon's New Hind. Dict. art. an, an'hon hoti nahín, aur honí howan'hár, what is not to be is not, and what will be is being. The doctrine of fatalists.

Wade wadere: Panj. words. Wadá = bará, great: waderá (also wadírú) an ancestor, forefather; said to mean also 'a wise man.'

١

RELIGIOUS SONGS, CUSTOMS.

13.

Ajjí main ne Gangá naháne jáná; Suno, main ne Jam'ná naháne jáná. Gangá naháná, Jam'ná naháná, Sar'jú men ghotá lagáná. To-day I must go and bathe in the Ganges; Listen, I must go and bathe in the Jamuá.

Bathe in the Ganges,

Bathe in the Jamná,

Ilmust dip in the Sarju.

Notes.

This is a pilgrim's song sung in the mornings on the road to the sacred rivers.

The Sar'ju River is in Audh; but it is here said to be used for the Ghag'rá River in Audh which runs past Faizábád, etc., and is very sacred. The song is in Hindí.

ghotá, الكبرق is a corruption of ghota غوطه Arabic, ghota kagáná is to dip, dive. The usual word in this sense is jhakolá. See art. jhakolá in Fallon's New Hind. Dict. Gotá नोटा is the usual Hindí form of this word, but ghotá चोटा is what the singer said was correct here.

14.

Ud, ud, kúnjáriyo ní, hán!

Aní Máe, Sáwan mahíná áyá;

Aní Máe, Sáwan mahíná áyá.

Aní merí Mán, ho!

Ud, ud, kúnjáriyo!

Aní Mác, pínghán jhútan jáná;

Aní Máe, pinghán jhútan jáná.

Aní merí Mán, ho! (bárí)

Rángrá.

Fly, fly, O wagtails, yes!

O mother, the month of Sawan has come;

O mother, the month of Sawan has come.

O my mother, ho!

Fly, fly, O wagtails!

O mother, we must go and swing;

O mother, we must go and swing.

O my mother, ho!

(da capo)

Notes.

This song, very popular in Kángrá, is only sung during the month of Sáwan (July-August). The festival of the Doll Fair (minjaron or gurion ká melá) is held in Sáwan throughout Northern India. Local customs regarding it differ. In Kángrá, they are as follows: every man, woman and child goes to the river-side near the fort at Kángrá, at least once during Sáwan, on a Sunday, Tuesday or Thursday, which must have been previously fixed on by a kind of mental vow. On this occasion they must wear a doll

at the breast which is thrown into the river while the above song is frequently sung. The object of the custom is to procure ease of mind during the coming year; for, as the doll is cooled by going into the water so is the mind cooled (eased) by the act.

The custom of the Sawan swinging, which is done for luck and is alluded to in the song is of course well known. One of the signs of Sawan or the very wet weather, are the kunjaris, which I believe are our 'waterwagtails.'

Kúnjáriyo: kúnjárí or kúnjarí, a bird said to appear only in Sáwan, the rainy season. The word appears to be local in Kángrá: cf. Hind. khanjan, a wagtail, and the wagtails do appear with the rains in the bills. Kūnj is the coolen goose, but that can hardly be meant

Ní, aní: Panj. vocative exclamations used towards women, = Hind. rí, arí.

Hán, yes, here apparently merely enclitic.

Pinghán jhútan, to swing. Hind. ping or pingh, is the act of swinging high; Panj. a swing suspended. Jhútan, to swing; cf. Hind. jhúl'ná, to swing: jhot, a swing, and Panj. jhúlá, the sweep of a swing. The festival here alluded to is called the jhúl'ná-jútrá in the North-West Provinces and Fallon, s. v., jhúl'ná, has a very pretty song about it, (q. v.), besides others under the same article. Under art, ping, he quotes some more something to the same purport as that here given.

bárí; da capo, over again. See note to song No. 7.

15.

Mahádeb russí baithá, Mangadá gadokh'rú: Tahlú rosú mittí jáh'ng, Jahlú dih'ng chhok'rú. Tún tán Sadásibe jo Munáí lah, soh'níen ní.

Chambá.

Mahádev is angry,
And demands a kid.

When his anger has vanished,
Then he will give you a boy;
So do you to the Eternal Siva
Bring conciliations, O beauty.

Notes.

russí, rosá, anger: cf. Panj. rossá, ros anger: Hind. ros, rásá: Sansk. $\sqrt{\text{rus}}$, $\sqrt{\text{rush}}$, $\sqrt{\text{ris}}$, $\sqrt{\text{rish}}$, $\sqrt{\text{rish}}$, $\sqrt{\text{rush}}$: Hind. and Panj. rus'-

ná; Hind. ruth'ná, to be vexed, angry. Russí baith'ná; hill dialect, to be angry.

mangadá = máng'tá, desires.

gadokh'rá, the large hill goat: dim. gadokh'rú, a kid, hill dialect. jahlú-hhlú, when-then, hill dialect.

 $j\acute{a}h'ng = j\acute{a}hang = j\acute{a}ve(n)g\acute{a}: dih'ng = dihang = deve(n)g\acute{a}; ef.$ Panj. forms such as hosan, jásan, hog, howag, etc. all future forms. See song Nos. 23, 44.

chhok'rú, hill dialect, a widow's son = orpham It is used as a form of abuse among women and children. The hint is that the speaker wishes the other's father to die. It is the same as the Hindí mur'hú, about which Fallon quotes 'Mur'há gárí daí gayo, gúiyán; kaun náte?' May he become an orphan, my dear; what relative was he? i. c., that he should jest with me.

Sadásibe = Sadá Siva, the Eternal Siva. jo = ko, the objective case. See song No. 5. munái láh, bring coaxings, conciliate.

16.

Stri. Andar báhar ek'hí rft, Kyá jáne dúje kí prít?

Jogi. Tú hai sundar bánkí nár, Kyon kar'tí jogí ko khwár?

 Stri. Main dar'shan tere ko áí : Dújí bát nahín kachhu cháhí.

Jogi. Tú mere káran lái mithái, Jis se kám merá barh jáí.

Stri. Mujh ko dújá nahín hai kám; Kaho, to lún Bhag'wán ká nám.

Jogi. Baitho yahán, karo bis'rám, Sim'ro nit Bhag'wán ká nám.

Stri. Yehî to hai is jagat kî rîtî: Koî kisî se kare nahîn prîtî.

Jogi. Jo dekhe, sab hain matlab ke:
Koi nahin kám áwe sab ke.
Dhiraj kar, tum karo yeh kám,
Japá karo Bhag'wán ká nám.
Orak us'ke nikat hi jáná,
Kisi ne nahin is jag men bacháná.
Mat bhúlo, tum kar lo sudh,
Is'hi ke káran mili hai budh.

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Sab begáne, koí nahín ap'ná; Yeh jag sárá rain ká'sap'ná. Jo kar'ní kar lo, hai sangí, Dút jab á pak'regá Frangí.

₹'anjáb.

Woman. His mind and body are the same:
What does he know of other's love?

Jogi. You are a skittish beauty:
Why do you disgrace the Jogi?

Woman. I (only) came to see you,

I do not wish for anything else.

Jogi. You brought sweets for me,
That my lust might increase.

Woman. I have no second object;

Say and I will take the name of Bhag'wan.

Jogi. Sit down here and take your rest, Call always on the name of Bhag'wán.

Woman. This is the custom of this world:

No one has love for any one.

Jogi. Every one desires what he sees,
No one is of benefit to all.
Have patience and do you thus,
Repeat the name of Bhag'wán.
In the end you must go to him,
No one can be saved in this world.
Forget not, keep him in remembrance,

For this you have reason.

All are strangers, no one is a friend;

This world is all a dream of the night.

Your duty is your companion, When the Angel of Death takes you.

Notes.

This song is purely Hindí, but is known everywhere in the Panjáb.

Andar báhar ek'hí rít: lit., inside and outside he is one custom: his mind and body are the same.

Khwár kar'ná, to disgrace; bring into disrepute.

Jis se kám merá barh jái: that my lust might be increased. kám, lust: Káma, Cupid, the Hindú god of love.

Bhag'wán, the Blest: the Supreme Being: God.

Us'ke nikat : lit., near him.

Jo kar'ni kar lo (yeh) hai sangi: elliptic construction and therefore difficult to analyse. Do what you have to do (this) is your companion. The first sentence is treated as a noun in apposition to the last words hai sangi. Jo kar'ni kar lo, is now always almost a noun in the sense of 'duty, but more expecially 'charity.' The idea of the sentence is 'your charity is your companion, when' etc.

Dút Frangí, lit., the English messenger: a curious and notable phrase. 'Frangí' here negans 'the all-powerful,' a metaphorical sense given the word in allusion to the overwhelming power of the British: the 'all-powerful messenger' is the 'Angel of Death.' Frangí or English is now constantly used in common current phrase for what is irresistible, all-powerful. Angrez Bahádur di dohái! the protection of the all-powerful. Qaid Farangí, imprisonment from which there is no escape.

17.

Chhama chhama pújan chalí Mahádeb ko; Chhama chhama pújan chalí Mahádeb ko: Tel kí kachaurí charháí Mahádeb ko; Tel kí kachaurí charháí Mahádeb ko: Ghí kí kachaurí khiláí bánke yár ko!

Kángrá.

Tinkling she went to worship Mahádev;
Tinkling she went to worship Mahádev:
Cakes of oil she offered Mahádev;
Cakes of oil she offered Mahádev:
Cakes of ghí she offered to her lover.

Notes.

The point is that the girl goes with her offering of cakes to the temple, but the choicest she offers to her lover.

•The song is purely Hindí.

tel ki kachauri; ghi ki kachauri: kachauris made with oil are indigestible and unpalatable, whereas those made of ghi are the reverse and much more choice.

Ohham chham is the noise made by anklet-bells of the women in full holiday dress.

18.

Asán Gugge diyá játrá jo jáná, soh'nien ní! Asán Gugge diyá játrá jo jáná, bo! Battá bich bahí kare gallán, bo, je kar'nián, Sárá dukh chite dá mittáná, soh'nien ní. Asán Gugge diyá játrá jo jáná, bo! 186

I must make a pilgrimage to Guggá, my beauty!
I must make a pilgrimage to Guggá.
Sitting by the roadside I will talk, and while I talk,
All the sorrow of my heart will disappear, my beauty!
I must make a pilgrimage to Guggá.

Notes.

The játrá or pilgrimage to Guggá is performed only in honour of some vow being fulfilled and not otherwise. The successful suppliant collects as many people as he can afford and takes them on a pilgrimage to one of the numerous shrines to Guggá in the Kángrá valley, where he entertains them at his own cost for some days. As may be readily imagined the more frolicsome of the women, when tired of the monotony of home life, invent a fulfilled vow for the sake of the outing. Gurá Guggá or Gogá seems to have been a Rájpút hero who died in his attempts to stem the last invasion of Mahmúd of Ghazní in 1026 A. D. He is now a sort of saint with miraculous powers over snakes and able to give sons to the barren, and is much believed in by the lower orders of the Panjábís. (See my notes to 'Folklore in the Panjáb'—No. XII, Indian Antiquary, 1882.)

Asán, Panj. we, used like the Hingli ham, for I.

jo = ko, to, also the sign of the objective case.

bo and abo, hill dialect = Panj. vo, an exclamation; oh! you! my dear, my friend.

battá - Hind. bat and bát, a road, path, hill dialect.

bich == Panj. vich, in, cf. Hind. bich, between.

gallán kar'ná, lit., to make words, to talk. gall, Panj. a word = Hind. bát, in all its numerous idiomatic senses.

bahí, sitting. Cf. Hiud. baith'ná, bitháná, bais'ná, baisáná, baisáeb, to sit, set. See song No. 5. To sit by the roadside and talk to passers by is about the most outrageous thing a native woman can do. See song No. 41.

19.

Aj to badháí bají Jas'rat Ráe ke! Aj to badháí bají Jas'rat Ráe ke! Big'sí Kusalyá Máí Rám Chandar jáe ke. Big'si seh dáí-máí lálan naháeke.

Aj to badháí bají Jas'rat Ráe ke! Aj to badháí bají Jas'rat Ráe ke! Big'siá seh nái-bháí dúbh lagáeke. Big'sí seh náan nagar buláeke. 1882.]

Aj to badháí bají Jas'rat Ráe ke!
Aj to badháí bají Jas'rat Ráe ke!
Big'sí seh búá-raní cholú topú láeke.
Big'sí Subhádrá bahin kanth lagáeke.
Aj to badháí bají Jas'rat Ráe ke!
Aj to badháí bají Jas'rat Ráe ke!
Big'siá seh Ja'srat báp lanká lutácke.
Big'siá*seh P'rohit ghar dá ánand páeke.
Aj to badháí bají Jas'rat Ráe ke!
Aj to badháí bají Jas'rat Ráe ke!

Kúngrá.

To-day are sung congratulations for Jas'rat Ráe! To-day are sung congratulations for Jas'rat Ráe! Kausalyá mother of Rám Chandar is pleased; The nurse is pleased to wash the child.

To-day are sung congratulations for Jas'rat Ráe! To-day are sung congratulations for Jas'rat Ráe! The barber is pleased to plant the *dúb* grass: The barber's wife is pleased to call the city.

To-day are sung congratulations for Jas'rat Rác!
To-day are sung congratulations for Jas'rat Rác!
The royal aunt is pleased to bring the little coat and cap:
Sister Suhhádra is pleased to embrace him.

To-day are sung congratulations for Jas'rat Ráe! To-day are sung congratulations for Jas'rat Ráe! Jas'rat the father is pleased to distribute to the poor: The family-priest is pleased to be paid his dues. To-day are sung congratulations for Jas'rat Ráe! To-day are sung congratulations for Jas'rat Ráe!

Notes.

This song or hymn is sung at births by *Doms* and also by *Hijras*, a class of eunuchs, who dress up as old women and obtain a living by singing such songs at births and marriages. They are I think dying out. They go about generally three together with a drum.

The song purports to congratulate Jas'rat Ráe, i. e, king Dasaratha on the birth of Ráma Chandra; there is, however, a mixture of mythology in it, as Subhádra was not the sister of Rama but of Krishna. But the legends of Ráma and Krishna are often mixed up in popular song.

Badháí baj'ná, to make congratulatory music: to congratulate.

Big'siá, big'si: Cf. Hindí bikas'ná, to be pleased. Observe peculiar masculine form big'siá, and the peculiar fem. big'si.

Kausalyá was the mother of Ráma Chandra.

seh, hill dialect, he, the = Hindí woh, Panj. so. See song No. 45.

dúbh = dúb, the dúb grass, synoda dactylus. Cf. sab and sabh, all. Dúb grass, is presented at weddings and auspicious occasions by the lower orders for luck.

búá-rání, the rayal aunt, father's sister.

cholu, topu, dim. forms; the little cloak and cap. Friends or relatives always present and put the first clothes on to a baby. Parents never do so, as it would be unlucky.

Kanth lagáeke, embrace, lit., apply the throat or neck.

lanká lútácke: lit., ob the store: distribute gifts among the poor... ánand vácke, lit., receive pleasure; to be paid fees or dues.

20.

Pahilá phul'jí tún Nácn ká! Dújá nám Náráyaná.

Pahilá Chait suháuná, • Je koi sunen agetá.

Appú síye, Kahaná, pag'ríyá Motiyán run-ihun láí,

Jugán tain jíyán, Káhaná; bariyán lakhán Hoyán putrán sahetá.

Kángrá.

The first flower is thine, O Name.

The second name Nárayana.

The first of Chait is lucky
If any one hear it first.

Do thou, O Krishna, with turban sewn

With rattling pearls,

Live on, O Krishna, for ages and thousands of years With thy posterity.

Notes.

This is a notable song as illustrative of the worship of 'The Name'. Náráyana or Ráma is here used for the deity as is usual in Sikh countries. Nám, Rám Nám, Rám dá Nám, the name of God is generally held to be greater than Râma (God) himself.

The custom is to dedicate the first spring flower seen on a tree to Nám, and the second to Rám, thus giving Nám the first place. Observe the canonized form phul-ji for this first flower.

This song is sung by *Doms*, as they wander from house to house on the first of Chait (March-April), which in many parts to considered New Year's Day in the place of the first of Baisákh (April-May). It is considered very unlucky to mention the name Chait on this day, until one has heard it from the Pom.

The worship of Ráma and Krishna is again mixed up in this song.

 $N\acute{a}en = n\acute{a}m = Panj.$ nán. The Name: the Name of God.

* Agetá, Panj. before the time, prematurely. If he hear it before (he speaks it): if he hear it first.

 $App\acute{u} = \acute{a}p$, may est thou.

. Run-jhun, rattle, tinkle. Cf. Panj. run-run, tinkling, rattling: jhan'jhanáná, Hind. and Panj. to rattle.

Bariyán, year. barí, vare, barhí, Panj. hill. dial. = Hind. baras a year. See song Nos. 23 and 32.

Sahetá, with; also heth, Panj. hill. dial. = Hind. sáth. Sansk. sahita.

LOVE SONGS.

21.

Dhúp paí tar-tíkh'ní, Ráe Mamóluwá bo, Kihán karí haṇḍaní bát? Merá man tain liyá bo.

Tum ghorá, ham pál'kí; Ráe Mamóluwá bo, Chalí rah'nge ik'tiyo sáth: Merá man tain liyá bo.

Tum sísá, ham ár'sí;
Ráe Mamóluwá bo,
Baní rah'ndí goriyá den háth:
Merá man tain liyá bo.

Tum champá, ham mál'tí;
Rác Mamóluwá bo,
Khare rah'nge ik'tiyo bágh (? sáth):
Merá man tain liyá bo.

Tum lóng, ham iláyachí; Rác Mamóluwá bo

Bik'ge pansáriye den hát : Merá man tain liyá bo.

Kángrá.

The sunshine is growing hot;
O Rai Mamólu.

How shall we go along the road?

O' you have captured my heart.

You be the horse, I the carriage;
O Rai Mamólu,
We will go along together:
O you have captured my heart.

You be the looking-glass, I the looking-glass ring;
O Rai Mamólu,
Looking pretty on beauty's hand:
O you have captured my heart.

You be the champá, I the mál'tí flower;
O Rai Mamólu,
Standing together in the garden (? only together)
O you have captured my heart.

You be the clove, I the cardamom;
O Rai Mamólu,
We will be sold in the druggists' shop,
O you have captured my heart.

Notes.

The point of this song lies in the antithesis of the masculine and feminine terms used by the girl to herself and her lover. This is very finely worked out; thus, ghorá is masc. and pál'kí, fem.: sísá, masc., and ár'sí fem.: champá, masc. and mál'tí, fem.: lóng, masc. and iláyachí, fem.

pai = pari, fell: common Panj. form. See song Nos. 26, 47.

tar-tikh'ni, very hot, burning; used of spices. It probably means fresh and hot; tar, fresh, + tikh'ni, Panj., hot, pungent. Of. Panj. and Hind. tikhi. Here it is applied to sunshine (dhip).

Rác Mamólu, apparently a fanciful name attached only to this song. Perhaps for the common name Mólu (Mall). Mamólá is the pied wagtail.

bo: see song No. 18.

rah'nye, rah'ndi; cf. jáh'ng, dih'ng; see song No. 15.

ik'tiyo, in one place, together. Cf. Panj. ik'thaur, ik'hattá, ikattar: Hind. ik'hatta, ik'thá, ik'thaurá, ek'tho. The deriv. is ek, one + thaur or tháon, place.

ár'sí, the ring worn by women on the thumb containing a small

looking glass.

bani rah'ndi: ban rah'na, to look pretty, to be nice, to look well. Ban'na can itself have this sense. See Fallon, art. ban'na, 17.

den = de, Panj.; cf. nasalized inflection. See song No. 5. goriyá, a beauty, belle. Poet., lit. fair.

· champá, a shrub with yellow-scented flowers: Michelia champaca.

(?) yellow oleander.

mál'ti; a white highly-scented flower. Aganosma roxburghii, (?) fran-gipani.

ik'tiyo bágh, I am nearly certain from the rhyme of the song that this is wrong, and that the line should run khare ruh'nge ik'tiyo sáth.

22.

Piyá merá baid, sárá jag rogí; Na jáne nabaj, kihán jíye rogí? Lag rahí chot, Sajan, mere man men Lag rahí chot.

Piyá merá chalyá, main mhín kanen janán, Kaddh kaleje, prán tají jánán.

Lag rahí chot,
Sajan, mere man men
Lag rahí chot.

Mah'ngá bike, tán bhukhyán nahin rah'nán'; Missá-kissá andar bahí karí khánán. Lag rahí chot.

Lag rahí chot, Såjan, mere man men Lag rahí chot. Mah'ngá bike, tán nangiyán nahin rah'nán; Motá-sota andar bahí karí lánán.

Lag rahí chot,
Sajan, mere man men
Lag rahí chot.

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Gálín kaddhe, tán suní karí rah'nán, Chup-cháp ghare bich bahí karí kat'nán.

Lag rahí chot,
 Sajan, mere man men
 Lag rahí chot.

Kángrá.

My love is a physician, all the world is sick;

He knows not the pulse, how will the sick live?

I am wounded,

My friend, in my heart

I am wounded.

My love goes away, I too go with him:

Casting out my heart, giving up my life.

I am wounded,

My friend, in my heart

I am wounded.

If (food) be dear, I will not remain hungry; Sitting in the house I will eat leavings.

I am wounded,

My friend, in my heart
I am wounded.

If (clothes) be dear, I will not remain naked;
Sitting in the house I will wear coarse cloths.

I am wounded,

My friend, in my heart

I am wounded.

If they abuse I will remain listening;
Sitting silently in the house I will bear it.

I am wounded,

My friend, in my heart .

I am wounded.

Notes.

nabaj = nabz, the pulse: it is a curious word to use here when nárí and náryá baid, a pulse-doctor, are available terms.

mhín, hill dialect = bhí, also, too, = Sausk. api: . Pauj. ví.

mhín, kanen, jánán, bhukhyán, rah'nán, etc. All specimens of the nasalized inflection. See song No. 5, etc.

kaddh'ná, Panj. to cast out. See song No. 33.

taj'ná, Panj. to give up.

missá-kissá, lit. mixed, food made from the leavings of various grains: frugal diet: coarse food.

bahi, sitting, see song No. 18.

gálí kaddh'ná, Panj. to abuse: lit. to cast out abuse.

kat'nán, to bear with: put up with: Panj. Cf. the expressions, din kat'ná, to pass the day: kaid kat'ná, to bear imprisonment.

bich = Panj. vich, inside. See song No. 18.

23.

Amb charhí karí koel bole, bol'dá sabad suháuní.
"Bágán díye koele,

Bárán tán barhiyán gori dá kand ghar áyá, Mang'dá soyán dá ság, asán kudhi déiye?

Ammán jo puchhaní, bápúe puchhaní, jání hán Ráiyán de bág, báge díyan Ráiyán, be.

Sassú jo puchhaní, main soh're jo puchhaní, jání hán Ráiyan de bág, báge díyán Ráiyán, be."

"Báhe the sóe, goriye, chhuţiyán lar'ján lage the, Motiyán de jhunje, asán kihán toriye?"

"Luchiyán pakáuní, tháliyá páuní, upar sóyán dá ság, Kháyát be, muhímiyán be."

" N'hoí, bo, dhoí, sej bichháí, áí-já, tún nájo yánien!

Janghán jo jikk, jahlú soí main jánghá, tahlú jáyán tún pánien."

Kángrá.

The cuckoo called, sitting in the mango tree, making a sweet call. "O cuckoo of the gardens,

The beauty's husband has returned home after twelve years; • He asks for fennel; whence shall I give it?

Asking my mother, asking my father, I will go

To the market-gardener's garden; O to the market-gardener's garden.

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Asking mother-in-law, asking father-in law, I will go

To the market-gardener's garden; O to the market-gardener's garden."

"The fennel is sown, my beauty, the leaves are small,
The fruit is like pearls; how can I cut it?"

"The thin cakes are cooked and placed on the plate, the fennel on the top:

O eat them, O my brave one!"

"Bathe, my dear, and wash, spread the bed, and come, thou young and graceful one!

Shampoo my thighs: when I go to sleep, then go you for water."

Notes.

This is a difficult song to follow, owing to the confused way in which it is put together. The woman first addresses the cuckoo about her husband's return? the market-gardener then addresses her, then she her husband, and lastly her husband answers her.

Sabad, sab'd, Panj., a word, speech.

bágán, bág, báge, common corruptious of bágh, a garden.

diye, diyá, diyán, Panj. inflected forms of dá, dí, de = ká, kí, ke; of. bárán, soyán, ammán etc., all specimens of the nasalized inflection above noted. See song No. 5, etc.

bárán barhiyán, this term of twelve years is a sort of conventional expression to mean 'a long while.' It had its origin in the twelve years apprenticeship supposed to be undergone by saints and jogis. barhí, Panj. a year. See song Nos. 20 and 32.

kand = kanth, a husband.

soyán dá ság = soá, fennel, anethum sowa, a much-valued relish.

kudhi? hill dialect: whence? See song No. 27.

ammán jo, sassú jo, soh're jo, janghán jo, in all these cases jo = ko, to. See song No. 5.

ráigán = ráin = aráin, Panj. a caste of Muhammadans who are market-gardeners.

chhuṭiyán lar'ján, lit., small fringes (chhuṭiyá = chhoṭá), used for small leaves of a young plant.

· motiyán de jhunje; jhunjá or jhúnjá, dialectic = fruit. 'Fruit like pearls', means that the fruit or flower is still white and beaded, looking like beads on the plant, i. e., the plant is still very young.

kihán? Panj. how?

luchiyán = Hind. lucháí, a soft thin cake fried in butter.

páuní (also páná) in Panj. = commonly Hind. páná to get; but also frequently in these songs = dal'ná, to place, put, cast, throw.

muhimiyán, muhimi, a brave man, a warrior; a village word corrupted from muhimm, Arab., a difficult thing. In Hind. it means a military exploit, a brave and difficult accomplishment.

bo, my dear, my love. See song No. 18.

nájo yánien, young and delicate beauty; nájo is a Hind. poet. corruption of názuk, Pers. delicate.

jahlú-tahlú, when-then. See song No. 15.

jánghá, fut. form; I will go, cf. pánghí, I will throw (páná) in song No. 45. See also songs Nos. 15, 21. soí main jánghá, I will go to sleep. Cf. song 44.

 \acute{ai} , soi, seems here, as in several other places, to be a termination of the conjunctive participle.

The address to the cuckoo commences with "bágán díye kocle": the market-gardener speaks at "báhe the soe": the woman addresses her husband at "luchiyán pakáuní;" and the husband answers at "n'hoí, bo, dhoí."

24.

Pan'ghat ko jal bharan ját thí Bat men man-rakhú án milá : Dukh merá sárá jándá rihá bárí, Kál'já phule sáhí bahot khilá.

Kángrá.

I was going to the watering-place to draw water,
And my lover met me on the road:
All my trouble went away altogether,
And my heart blossomed greatly like a flower.

Notes.

Pan'ghat = pání-ghát, the place by the river or well side, where women go for water.

ját, common vulgar Hindí form = játá, játí.

bat = bat = Hind. bát a road, see song No. 18.

man-rakhú, lit., keeper of the heart, lover: cf. chit-rakhú song No. 27.

bárí, enclitic, indeed, altogether: see song No. 7.
kál'já = kalíjá, the heart (liver).
sáhí, hill dialect = sá, like.

25.

Kothí tán pániyán gher'wáh, bo, Jit pher'wán rakhán díwár, piyáre. Kit barán, kit nikalán, bo múíye, Kityo nahín lag'dá jíú, piyáre.

! . Kángrá.

The house I have built is large, my dear,

In it I have built walls with doors all round, my love.

Wherever I enter, wherever I go out; ah, my dear,

Nowhere is any one for me to love, my love.

Notes.

tán = tá, Panj. = to, Hind. indeed.

tán, pániyán, gher'wan, pher'wán, etc., observe the nasalization. Cf. song No. 5, etc.

pániyán; kothí páná (or páuná), hill dialect, to build a house: cf. Panj. word páná and páuná, to place, put, throw. See song No. 23, etc.

gher'wán, pher'wán. Gher'wán = gherá, gher'wá or gher'dár, in Panj. and Hind. lit, surrounding, enclosing, as applied to a dress means large, ample, full; in the hill dialect it is applied, as dere, to a house or dwelling, to mean large, commodious. Pher'wán, lit., surrounding, hill dialect, is applied to a house whose doors open from room to room all round. Thus a European bungalow in India would be described by a Kángrá hill-man as gher'wá, large and pher'wá, with doors to every room. The point here is that "the house I have built is large and comfortable."

bo, my dear, see song No. 18.

jit-kit, inflected pron. forms Panj. = jis-kis: it and ut = is and us are similar ones.

bo múiye, also múiye bo and múiye. In the hill dialect used by women as an exclamation, hi! come here! I say! oh you! Also used sorrowfully, ah, my dear! alas, my dear! The Lúdiáná Panj. Dict. gives the following curious explanation of this word: "múiye, O dead one! spoken to a woman chidingly."

kityo = Panj. kití, anywhere.

 $ji\acute{u}=j\acute{i}$, life, the heart. Cf. Panj. forms ghyo and ghe $\acute{u}=gh\acute{i}$ (see song No. 5) and kityo = kit \acute{i} , above. Ji lag'n \acute{a} is an idiom, to be fond of, to be enamoured of, to love.

26.

Tere munhen dikhí karí Main bhatoí gayá. Tún tán hasi, bo, paí Maite.riyoí gayá. Seeing your face
I became mad.
Then you laughed, my dear,
And tears fell from me.

Notes.

munken, a strong example of the final nasalization frequently noted above.

bhatoi, mad. (?) = Hind. bhutáhá, possessed of a devil. hasi pai = hansi pari, laughed. See song Nos. 21, 47.

riyoi, it is said that there are two verbs: rona, to weep, riyona, to weep involuntarily.

maite = maiton and maithon: Panj. from me.

27

Kyá karán! Ján main kuthú?

Merá dhag'rá mil'dá hai nahín.

Phuṇḍ'kar sáre hí dekhá;

Chit-rakhú mil'dá hai nahín.

Kángrá.

What shall I do? Whither shall I go?
I cannot find my love.
Searching everywhere I have seen,
(That) the keeper of my heart is not found.

Notes.

 $J\acute{a}$ n, a notable form = $j\acute{a}$ nasalized.

Kuthú? = kithú? hill dialect. whither? cf. kudhí? where? in song No. 23. In the hills tithú is in that place; uthú, in that place; kithú? in what place? etc. The Panj. forms are ethe, kithe, etc. Cf. also the form kusí (hill dial.) = kisí, any one: song No. 31: and kus? song No. 53.

Chit-rakhú, lit, keeper of the heart, a lover. See song No. 24 where the expression is man-rakhú, with precisely the same meaning.

28.

Re jádu kar'ke merá man mohyá: Re jádu kar'ke merá man mohyá: He jádu kar'ke merá man mohyá, Ap'ne begáne se khoyá. Re jádu kar'ke merá man mohyá: Re jádu kar'ke merá man mohyá. O with bewitchment my heart he fascinated:
O with bewitchment my heart he fascinated:
Ah with bewitchment my heart he fascinated.
I have lost my friends and acquaintances.
O with bewitchment my heart he fascinated,
O with bewitchment my heart he fascinated.

Notes.

Ap'ne begane: ap'ne, one's own people; begane, people of other castes: the expression means 'friends and acquaintances.' Cf. song Nos. 16 and 36.

29.

Os pápí ne mujhe dekhá ck najar: Tan man kí rahí nahín kuchh bhí khabar.

Kángrá.

That wicked one gave me but one look:

And no recollection even of myself remained.

Notes.

Os, common Panj. pronunciation of us. Tan man, lit, body and mind, i. e., one's self.

30.

Nir'mohírá, tum se kabhí na bolungí; Kháke katárá, main áp márungí Nir'mohírá, tum se kabhí na bolungí; Kháke katárá, main áp márungí.

Kángrá.

You heartless wretch, I will never speak to you; Stabbing myself with a dagger, I will kill myself. You heartless wretch, I will never speak to you; Stabbing myself with a dagger, I will kill myself.

Notes.

Nir'mohirá = Hind. nir'mohí, heartless, unloving: the root is moh, Sansk. and Hind., love: Panj., mohur.

21

Pakhiyá lagiyán sune diyán lar'ján Pakhiyá lagiyán sune diyán lar'ján Asán jo kusí diyán nahín gar'jáh. Pakhí loch dí laí-de.

Pakhivá lage sune de búnde : Pakhiyá lago sune de búnde : Asán bárí kusí kane nahín kunde. Pakhí loch dí laí-de.

Kángrá.

The fan with the golden fringes; The fan with the golden-fringes: No one (else) is loved by me. Bring me the fan of my desire.

The fan with the golden tassels: The fan with the golden tassels: Indeed I will speak to no one (else). Bring me the fan of my desire.

Notes.

pakhí, pakhiyá, Panj., pakkhí = pankhí, a small fan. Cf. Sansk. paksha, a wing, side of anything.

lagiyán, diyán, lar'ján, gar'ján, strong specimens of nasalized inflection. See song No. 5, etc.

·sune, suná, hill dialect, gold. Cf. Hindi forms soná, sauná, sunná, son, gold.

diyán, see song No. 23: of.

Asán jo. Asán, Panj. (we) I. jo, to. See song No. 5.

kusi = kisi, inflected form, any one. See songs Nos. 23, 27 and 34. lar'ján, hill dialect, fringes = jhálar.

gar'jan: corruption of غرض gharaz, necessary. Lit., no one is necessary to me; I love no one clse.

loch, Panj., desire, wish.

lai-de, lai, conj. part. See song No. 23.

bunde, a tassel, silken drop hanging from a fan; properly an earring, Cf. Hind. bund, (a drop of water) a drop; Panj. bunda, a drop: Hind. phund'rá, a tassel. Sansk. vindu, a drop of anything.

bárí, enclitic, indeed. See song Nos. 7 and 24.

kúnde, kúná, Panj. to speak: also kahiná = Hind., kah'ná.

32.

Asán, bo, sunyá · Terá byáh, bo, kítá: Jáuí, kyá, bo, kítá? Múiye bo, Phulamún. Baryá chhamáyá dí phérí; Bédan hundi terí; Kí milí-já, bo. Múíye bo, Phulamún.

Kángrá.

My dear, I have heard
They have married you off, dear:
My love, O what have they done?
Come to me, Phulamún.

There is the return after the year and the six months:
My love is for you:
Come and meet me, my dear,
Come to me, Phulamún.

Notes.

The custom in the Panjab is for the bride to return home to her parents awhile, after she has been married six months, and again after a year. The lover here reminds Phulamún (a common hill name for girls) of this custom, and says it is nothing to him that they have married her to another, if she will come to him when she comes home again.

bo, my dear. See song No. 18. kitá, common form of the past tense of karná in Panj. múige bo, come here. See song No. 25.

baryá, of a year. See song Nos. 20 and 23. barí and barhí, a year = Hind. baras, Panj. var, vare. *Of.* Sansk. varsha, Prák. variso, varihu* Panj. varihá.

bédan, love, hill dialect. Cf. Sansk. root vid, to perceive, feel, possess, acquire, marry. Panj. vedhná, to contract an amorous friendship. Hind. bedná and bedhná, to ache, pain.

hundí, Panj. form of hotí, is. ái, milí, conj. parts. See song No. 23.

33.

Main tere nál bhulke nihorá láyá.

Láyá, tán janam ganwáyá.

Main tere nál bhulke nihorá láyá.

Kaḍḍh be kaleje main hájar karní;

Akhir putar paráyá.

Main tere nál bhulke nihorá láyá.

Chun chun kaliyán main sej bichháná;

* [Varihu is a conjectural Prákřit form. Ed.]

Khol taní gal láyá Main tere nál bhulke nihorá láyá.

Panjáb.

I was mistaken in bringing favours to you. I brought them and I was ruined.

I was mistaken in bringing favours to you. I took out my heart and I gave it you:
In the end you were a stranger.

I was mistaken in bringing favours to you. Taking young flowers I spread a soft bed; I opened my dress and I fell on your neck. I was mistaken in bringing favours to you.

Notes.

 $n\acute{a}l$, Panj. with = se.

nihorá, Panj. and Hind. nihorá, favour, kindness.

ganwáná, gawáuná, Panj. to lose, waste. Janam ganwáná = Hind. janam bigárná, to spoil one's life, to be ruined for life. See song No. 3.

Kaddh kaleje, Panj. lit., casting out my heart, giving up my heart. See song No. 22.

hájar karní, (hazar = házir, present) to make present; give up. putar paráyá, lit., a stranger's son, a stranger, estranged.

chun chun kaliyán, etc. It is not uncommon for the rich to have belá (jasmine) flowers picked and spread into a bed, over which they spread a sheet. This is done in Sáwan (July-Aug.) when these flowers are plentiful. Similarly rose leaves are used in Phágun (March-April.) Fallon New Hind. Dict. art. sej, gives a riddle which commences exactly as this verse.

Chun chun kaliyán sej bichave, Kadhí na pí ke nere áve; Jab dekhe pí ankh ughár, Chanchlá chálí, anchlá jhár.

gal lóyá, idiom, I fell on your neck: I embraced you.

34.

Tain kajo láí thí is kane prit? Eh tán hai sáre jag dá chatorá: Kusí dá nahín hoyá mít.

Kángrá.

Why did you give your love to him? He is indeed a world-wide libertine: He was never a friend to any one.

Notes.

kajo? hill dialect, why?

ohatorá, a libertine, properly an epicure, one who lives on the best of things.

kusi = kissi. See song Nos. 23, 27, 31.

MARRIAGE CUSTOMS.

35.

Be muṇḍiyá, tain nún Chírá rangáwán gule nár dá: Terí kaglí dí ajab bahár, we! Be larke, be larke, Kanjar-kháne dá jáná chhor de!

Kángrá.

Ah my boy, for thee

I will dye a turban like a pomegranate flower:

Ah! the wondrous beauty of thy aigrette!

Ah my boy, ah my boy,

Leave off going to the prostitute's quarter!

Notes.

This song is sung by the young women attending the barát or marriage procession, and is addressed by way of chaff to any man, young or old, they may happen to meet. It is said that the use of such children's terms as be, mundiyá, and larká to grown men is a severe hit.

be, Panj. women's expression used to young children—Ah! Oh you, O. chirá, a fine turban of many colours.

gule nár, gulnár, pomegranate colour, is a favourite dye—see Leitner, Linguistic Fragments, Panj. Secretariat Press, 1882.

kagli, hill dialect, the brush-like ornament used in turbans, an aigrette. It is a corruption of the Turki word kalghi. Kagli is used to mean also a reward of honour from the old practise of giving aigrettes as a military reward: in this sense too it is used ironically, thus; tijju bari kagli lagi gayi! (hill dial.) a fine reward you have got; a fine thing you have made of it.

kanjar, kanjar, a mat-weaver; in the Panj., however, the prostitute class (kanchan). Kanjri, Panj. a prostitute; this sense is said to have arisen from the very loose character of the Kanjar women.

36.

Bábal morá re, naiyar chhutá jáe ; Chár kahár morí jí, doliyá le-áo, re : Apná begáná chhutá jáe.

Kángrá.

Ah my father, I must leave my house; Four bearers, dear, have brought my palanquin; alas! I must leave my friends and acquaintances.

Notes.

This song is sung when the bride leaves for her husband's house. Fallon New Hind. Diet. art. apnú quotes from the North-West Provinces this song in words almost identical with the above. He calls it the Departure Song or chálí ká gít.

Apná bigéná chhutá jáe! Bábal re, morá naíyar chhutá jáe!

naiyar, Hind. poet for naihar, the father's or parent's house, one's home.

. apná begáná, friends and acquaintances. See song No. 28.

37.

Bedardí swámí ne mujhko Phúlchhariyon se márá, re : Chhariyon se márí ná marúngí ; Bolan se ati márá, re.

Kángrá.

My hard-hearted husband

Beat me with flower-sticks, alas!

Beaten with flower-sticks I will not die;

(But) he beat me much with words, alas!

Notes.

On the 4th day after the marriage it is the custom for the bride and bridegroom to fight a duel with light sticks covered with flowers.

Phulchhari, chhari, a light stick covered with flowers used for the purpose of this duel. The duel is of course a sham one and has led to a proverb quoted by Fallon, New Hind. Dict. art. chhari. Main ne is ke phul ki chhari bhi nahin mari, I never touched him at all.

ati is pure Sansk. very much, much, = Hind. atká, atkí.

38.

Chacharúen dittá ták,
Ki maungnún khúb laryá;.
Súbe dyán láryán márí mirk,
Keh yár ghare bich baryá.

Kángrá.

[No. 3.

The tick gave a bite,

At the same time the bug bit well;

(So) Súbá's wife made a sign,

Số that her friend entered the house.

Notes.

In the Kangra District, when the bridegroom goes to claim his bride, it is nearly a universal custom for his bride's female relatives to sit him down to a dinner. They then sit round him and proceed to chaff him about his relatives. Among the rich nothing that is considered indecent is allowed; among the poor the songs are so broad as to be untranslateable. The above and the three next songs are those sung on such occasions in rich and well-to-do houses.

Súbá is here merely a generic name and represents any relative of the bridegroom who may happen to be married. Any other name can be inserted.

The point of this song is that Súbá's wife makes the bites of the ticks and bugs which infest her person the excuse for letting her lover into the house. The song is valuable as expressing what the rich in Kangra consider inoffensive chaff, and as showing their excessively dirty personal habits.

chaqharúen: chacharú, hill dial., a tick, flea = IIInd. and Panj. chichrá, chichrí. en, nasalized inflect. See song No. 5.

dittá, Panj. = diyá, gave.

ták, hill dial., bite of flea or tick.

ki, explained to mean in the hill dial. 'ussi wakt,' at that very moment.* I am inclined, however, to consider it is connected with or represents the Panj. conjunction ke, or.

maungnún, hill dial., a bug.

láryán, hill dial, a wife, cf. Hind. and Panj. lád, lár, love, endearment: Hind. and Panj. ládlá, ládlí, darling, dear; Hind., ládo, pet; Panj. ládu, love; ládulá, darling; ládo, favourite daughter; Hind. and Panj. girl's name, Ládo: Panj. lárí, bride.

mirk márná, to sign to, beckon, hill dial. bich, inside, into. See song No. 18.

^{* [}ki in this sense, "when," "just whon," is a wellknown idiomatic expression in Hiudí. En.]

1882.]

39.

Bágen gájar múlí, Merá man boldá: Rámen dárí muṇḍhán dí gajúlí, Merá man boldá.

Kángrá.

The carrot and radish of the garden
My heart desires:

Ráma's wife, wanton from the beginning,
My heart desires.

Notes.

This is the second of the four chaffy marriage songs. See song No. 38.

bágen, Remen, good instances of the nasalized inflect. See songs 38 and 5, etc.

 $g\acute{ajar}$ $m\acute{u}l\acute{\iota}$ is a common idiom to signify anything worthless; hence the sting of this song.

man boldá, idiom, lit., my heart speaks; I desire, wish for, want.

Rámen, as Súbá in song 38, this is merely a generic name, any other would do.

· dárí, hill dial., wife. Cf. Hind., dárá, a woman; dárí, slave-girl, concubine; whence, Hind. and Panj. dárídár, a bastard. The Lúdiáná Panj. Dict. says dárí is a female slave taken in war, but is used as a term of sportive abuse. Perhaps 'Ráma's woman' would be the best rendering here.

muṇḍhán, Panj. muṇḍh, muḍḍh, the beginning. Of. Panj. and Hind. muṇḍ, the head: Hind. muṇḍh, muḍḍh, chief, head.

mundhán dí, from the beginning.

gajúlí, hill dial. (lit, itching) wanton.

40.

Rámen diyán láriyán khádá nímbwe dá chár. Peten tumb hoí.

Chambá.

Ráma's wife eats lime pickle, And has a feeling in her stomach.

Notes.

This is the third of the chaffy marriage songs. See song No. 88. It is a double entendre.

Rámen, peten, nasalized inflect., see previous song. láríyán, wife. See song No. 38. chár = áchár or achchár, pickle. tumb, Panj. touch, feeling.

41.

Rúpe dáriyán
Batte bich gallán kítiyán;
Sun, kítiyán, jí!
Dárúyế diyán katoriyán pítiyán;
Sun, pítiyán, jí!

Chambá.

Rúpá's wife
Sits by the roadside talking,
Listen, talking, Sir!
Drinking cups of wine,
Listen, drinking, Sir!
Notes.

This is the last of the chaffy marriage songs. See song No. 38. To sit by the readside and to talk to the passers by is considered the height of impropriety in a woman (see song No. 18), and here it is added to by drinking wine.

dáriyán, wife. See song No. 39.

batte bich gallán kitiyán. See song No. 18, where almost the same expression occurs in the same sense.

Home Customs.

42

Ajji main ne jáná ho ap'ne des; Sundar kar'ke bhes, bánká kar'ke bhes. Nir'mal jal, bárí thaṇḍ'rí pawan hai, Mukh'rá dekh'ná bes. Ajji main ne jáná ho ap'ne des.

Kángrá.

To-day I must go to my own country:

Making myself handsome, making myself smart.

(There) the water is pure, and the wind is cool,

And the faces beautiful to look upon.

To-day I must go to my own country.

Notes.

ajji =áj, to-day. bári, also, moreover. See song No. 7.

thand'ri = thandi, cold. The insertion of r and r in such words is not uncommon. See song Nos. 41, 45.

bes, (a curious word) the best. Fallon, New Hind. Dict. has bis, adj., better, more excellent.

43.

"Ní kuryé, já tún sauh'rián piṇḍ!"
"Dúngí khúí te ghará nahín khich'dá."
"Lai, lai hath wich tiṇḍ!
Ní kuryé, já sauh'rián de piṇḍ!"

Panjáb.

"My daughter, go you to your husband's village!"

"The well is deep and the water-pot does not draw."

"Takma small water-pot in your hand!

My daughter, go to your husband's village!"

Notes.

This song is a hit at the hard work, young wives are made to do in their husband's houses, and their unwillingness to leave their own homes.

ni, vocative exclamation used towards women. Panj.

kuri, Panje, a virgin; but used by parents to their daughters, married or unmarried.

sauh'rián piṇḍ, sauh'rá, father-in-law, sauh'rián, Panj. parents-in-law.

piṇḍ, Panj. a village. Sauh'rián de piṇḍ, Panj. parents-in-law's village = husband's home.

te = ate, Panj. and.

• ghará, tind; ghará, the ordinary earthen pot for water; tind, Panj. the small earthen water-pot used with a Persian-wheel in wells; here obviously used for the dim. of ghará.

wich = ϕ ich = bich; inside, in. See song No. 18. khich'dá = khainch'tá, draws. Cf. úchián, next song.

44.

Gharyán, be tún chhail lohárá, . U'chián dandián diúrá, be. Diúrá bál'sán sammak-rátí, A't'rá ghol'sán bariyá parátí: Main ghar bír práhunán, be. Bh'ro, bh'ro, be gad'wá, thand'ren pánien;

Bír dharyáyá ghar gayá, be.

Kháyán, be bírá, bare bare g'ráhen, . Sas'rí áwasí karkasá, be.

Kwasin, áwasin, merá kyá kar'sin? Ik ghari pal páhunán, be.

Kángrá.

Forge me, oh thou good blacksmith,

A lamp with a tall stem, O.

I will burn the lamp all night,

And I will mix flour on a large plate;

I entertain my brother in my house, O.

Fill, fill, O cup, with cold water;

My brother goes thirsty to the house, O.

Eat, O brother, large mouthfuls,

Mother-in-law will come scolding, O.

She will come, she will come: what will she do to me?

I am only entertained an hour, O.

Not 's.

The nasalized inflect. so often above noted is very strongly marked here. Gharyán and kháyán are imperatives; again in áchián dandián we have the fem. form of it, and in thand'ren pánien the masc. form. See song No. 47.

úchá = unchá, tall. Cf. songs Nos. 31, 45, 50, 47, 43.

dandi, the beam of a pair of scales: the stem of the tall kind of Indian brass lamp.

díúrá = díurá = díá, a lamp.

bál'sán, ghol'sán; fut. forms masc.: áwasín, áwasí, kar'sín; fut. forms masc. Cf. song Nos. 15, 21, 23.

sammak-ráti, Panj., all night. sammak, all, the whole, is only found in this phrase: (?) connected with sab, sabh, all.*

práhunán, páhunán, to entertain: páhu, a guest.

bh'ro, bh'ro = bharo, bharo; fill, fill.

gad'wá, Panj., a small brass drinking vessel (lotá).

dharyáyá, hill dial., thirsty. Of. Panj. tis, tih and treh, thirst: tiháí, thirst and tiháía, thirsty. (?) dharyáyá = treháiá, thirsty.

g'ráhen, mouthfuls: garáh or garás, a handful of food as eaten by the hand, a mouthful.

[[] It is a semitatsama word, for Sanskrit samyak. Ev.]

45.

"Ghar ghar d'rekán phuliyán;
Tinhán d'rekán dí fhand'rí chháún,
Bo bháiyá, lai-chal."
"Agen seh nadiyán dughiyán:
Tún tán rah ap'niyán sassú den pás,
Bo bhainen, rah ghar.
Agen seh kutte bhaunk'de;
Tun rah ap'niyán sassú den kol,
Bo bhainen, rah ghar."
"Kuttyán jo pánghí chúrí,
Bo bháiyá, lai-chal.
Lai-chal ammán den pás,
Bo bháiyá, lai-chal.

Kángrá.

"(Where) the lilacs flower at every house;
(Where) the shade of the lilacs is cool,
O brother, take me."
"In front the rivers are deep:
Do you then remain with four mother-in-law;
O sister, remain at home.
"In front the dogs bark;
Remain with your mother-in-law;
O sister, remain at home."
"I will throw cakes to the dogs;
O brother, take me.
Take me to my mother:
O brother, take me.

Notes.

d'rek = bakáyan; the Persian lilac, melia composita. It is almost the shadiest tree in India, better even than the nim, its relative. It is also related to the tin and the mahogany. It bears large bunches of lilac flowers, and may be seen along the roadsides in several Panjáb districts. Fallon, New Hind. Dict. wrongly calls it the oleander (see art. بكايل) the proper name for which is kaner or kanail and the scientific name nerium odorum. Fallon by the way (art. كنير) renders kaner, too, by oleander.

tinhán, Panj., those, they, the.
thand'rí; see song Nos. 42, 44.
chháún, Panj. = Sansk. and Hind. chháyá, shade.
seh, he, she, it, that, the. See song No. 19.

bhainen, en is a curious inflect. here, as bahin is fem., see song No. 44. bhainon for bahino, occurs in song No. 47, q. v.

kuttyán jo, jo = ko, to. See song No. 5:

pánghí fut. form of páná, to throw. See songs Nos. 23, 25.

den = de, of, Panj.; see song No. 21. den pás = ke pás: den kol = de kol, Panj., = ke pás, Hind.

46.

Dhuron Láhoron nimbú áyá, áí-bíkyá bajár; Meryá ras'liá nimbuá múlen livá.

Laikar paisá, hatán jo dauryá nimbú ánde chár; Meryá ras'liá nimbuá múlen livá.

Laikar p'rát'rí chíran baithi, tuk're kíte chár ; Meryá ras'liá nimbuá múlen liyá.

Laikar nimbú chhamke páyá, musak gayí bajár; Meryá ras'liá nimbuá múlen livá.

Laikar nandán bháí sikhá-liyá, 'bhábo kaddh búhe báh'r; Meryá ras'liá nimbuá múlen liyá.

Laikar sothá maran lagyá; bhábo nún kaddhya báh'r; Meryá ras'liá nimbuá múlen livá.

Laikar átá gundhan baithá, kar-dittá pan'sár. Meryá ras'liá nimbuá múlen liyá.

Kothen charhí karí hakkán maryán, 'á-já ghar dí nár'; Meryá ras'liá nimbuá múlen liyá.

Laikar kar'chhí aggí jo dauryá: lokán dittí phat'kár; Meryá ras'liá nimbuá múlen liyá.

Kángrá.

From far Láhor limes came and were sold in the bazaar;
I bought juicy limes.

Taking money I ran to the shops and bought four limes:

1 bought juicy limes.

Taking a knife I sat down to peal them; I cut them in four; I bought juicy limes,

Taking the limes I made a relish (with them); the smell reached the bazaar;

I bought juicy limes.

Taking him my husband's sister taught her brother, 'Turn my brother's wife out of the house.'

I bought juicy limes.

Taking a stick he began to beat me: he turned the brother's wife out.

I bought juicy limes.

Taking flour he sat down to knead, and he made it watery.

I bought juicy limes."

Getting on to the roof he shouted out, 'come, my house-wife.'

I bought juicy limes.

Taking the ladle he ran to the fire: the people cried shame; I bought juicy limes.

Notes.

dhuron Láhoron, Panj. inflect. from afar, from Láhor. ái-bikyá, ái conj. part.; see songs Nos. 32, 23.

ras'liá = rasílá, juicy.

mûlen liyá, common hill phrase, bought. mûlen, inflected nasally from Panj. mull or mûl, price (= Hind, mól).

ánde, Panj. form of áte = lit. came. Here used idiomatically for 'to get.' See song No. 56.

hatán jo = háton ko, to the shops.

p'rát'ri, in the hill dialect, a paring knise or instrument. paráti and parát is a large dish usually, and Panj. parát'rá is a wooden kneading trough. See song No. 44. This word p'rát'rí is a curious one.

chír'ná, to peal = Hind. chhíl'ná.

chhamk'ná, Panj. = Hind. chhaunk'ná, to fry spices in butter. Hind. baghár'ná, = Panj. tur'kh'ná, means to pour hot butter on to spices. All these words have the sense of to season. The seasoning here referred to, called in Panj. neurá, is thus made. Chillis or spices are mixed with oil or ghí and fried till the mixture burns, slices of lime are then thrown in. While cooking the smell is so pungent as to make all near it cough and sneeze, and so penetrating as to make the neighbours unpleasantly aware of what is going on.

musak = mushk, smell, odour.

Panj. kaddh báhe báh'r, cast her beyond the threshold; Panj. kaddh'ná, Panj. to cast, throw. báhá, Panj. threshold. báh'r = bahir, outside, beyond.

nún, Panj. (= ko) to.

pan'sár, watery, thin. (?) Pání, water, (in Panj. in composition, pan) + sár, all.

koțhá (koțhen, masc. nasal. inflect, see above, passim) the upper story (bálá khána) of a house, the roof.

hakkán mar'ná, hill dial., to shout out, call out.

kar'chhi = kar'chhi, a brass ladle.

aggi jo' = ag ko, to the fire. jo, see song No. 5.

 $lok\acute{a}n = log \sigma n$ (log), people, (they).

 $phat'k\acute{a}r$, blame; usually a curse, malediction. $phat'k\acute{a}r$ dená, to cry fie or shame on, to blame.

47.

Bhainon! sás gayí Láhor: main ghar thamyán, bhainon!
Bhainon! pahilá hath páyá kothí áte dí, bhainon!
Dúyá hath páyá kúpá ghíúe dá, bhainon!
Tíjá hath páyá chátá gure dá, bhainon!
Bhainon! pahilá púrá báhyá, billián chhikkyá, bhainon!
Bhainon! dúyá púrá báhyá, pares'ní puchhyá, bhainon!
Bhainon! tríá púrá báhyá, sas áí-rahí, bhainon!
Tawe heth lukáyá, rotí pakáwaní, bhainon!
Bhainon! jhúnde heth lukáyá, mathá tek'nán, bhainon!
Bhainon! pírhíyá heth lukáyá, pirhí sas dí, bhainon!
Bhainon! néí kúne satyá, chúhá bhur'kyá, bhainon!
Bhainon! néí lárhiá satyá, sihi tapyá, bhainon!
Bhainon! soh'ren pak'rí dáng, jethen mung'rí, bhainon!
Bhainon! soh're dí bhají-gaí jangh, jethe dí ung'lí, bhainon!

Kángrá.

Sisters, mother-in-law went to Láhor: I had charge of the house, sisters! Sisters, first my hand found the flour-binn, sisters!

Secondly my hand found the ghi-bag, sisters!

Thirdly my hand found the sugar-pot, sisters!

Sisters, I baked the first sweet-cake and the cat sneezed, sisters!

Bhainon! unhán jo paí-gaí ap'ní, main púrá chhakí-líá, bhainon!

Sisters, the second sweet-cake I baked and the neighbour asked questions, sisters!

Sisters, the third sweet-cake I baked and mother-in-law came, sisters!

I hid it under the baking-pan, baking bread, sisters!

Sisters, I hid it under my veil, making my obeisance, sisters!

Sisters, I hid it under the chair, mother-in-law's chair, sisters!

Sisters, taking it I threw it into a corner and a rat snatched at it, sisters!

Sisters, taking it I threw it into the home-field, a tiger leapt across sisters!

Sisters, father-in-law seized a stick, brother-in-law a mallet, sisters!

Sisters, father-in-law's thigh was broken and brother-in-law's finger, sisters!

Sisters, each of them got his own (troubles), I eat the cake, sisters!

Notes.

Bhainon, see song No. 45.

kothi, (cf. kothi, in previous song) an inner (or upper) room in native houses used as a storeroom; larder, granary, store-room.

kúpá ghiúc dá, the leathern ghi vessel. ghyo, ghiú, gheú, Panj. = ghi; see song No. 5. Kupá, kúpá, kuppá, the large leathern vessel used for keeping ghi.

chátá, the vessel for receiving the juice of the sugarcane as it comes from the mill. chátá gure dá the molasses pot. For an accurate description of gur and the native processes of sugar-making, see Carnegy's Kachahri Technicalities, art. úkh.

 $p\acute{u}r\acute{a}$ $b\acute{a}hy\acute{a}$: I put the cakes to bake: I put it on the fire. $rot\acute{i}$ $b\acute{a}h'n\acute{a}$, to put bread on to the fire, is a common expression; lit., to make the bread expand. This sense of $b\acute{a}h'n\acute{a}$ seems to have escaped the Dicts. The $p\acute{u}r\acute{a}$ is a sweet cake made of $gh\acute{t}$, gur and flour.

chhikkyá: chhikk'ná, Panj., = Hind. chhink'ná, to specze. Cf. pakhí = pankhí, song No. 31. And dughá = dúnghá, song No. 45; úchá = unchá, song No. 44. The sneezing of a cat (or in fact any sneezing) is considered a bad omen in India. Cf. song No. 50.

pares'ni = parosan, a female neighbour: my neighbour became inquisitive.

tawá, Hind., an iron plate for baking bread, a griddle. Fallon.

jhúnđá (Panj. jhund, Hind., chádar), a cloth worn by women over their heads and faces to conceal them.

mathá tek'nán, lit., I struck my forchead; I prostrated myself. The Kángrá custom is for young wives or the girls of a family to prostrate themselves and touch the feet of any old female relative on seeing her for the first time in the day. The mother is excepted.

pîrhiya, pirhi; a low stool with a high straight back used by native women.

nei (conj. part., see song Nos. 23, 32) from Panj. nená (= lená, Hind. n for l), to take.

satyá; sat'ná, hill dial., to tlerow.

• bhur'khyá (lit. jumped, leapt), used of a rat or mouse, to scratch, pull at, make a noise.

lárhí, lárí, lah'rí, lárhiá, hill dial., the field adjoining the house, the home-paddock, the compound.

mung'ri, bill dial., a small wooden mallet used for patting earth.

bhaj'ná, Panj., to be broken. Cf. Hind. bhich'ná, to be crushed Sansk. root, prich.

unhán jo, to them, vide supra.

pai-gai, had befallen. On them their own (troubles) had fallen. painá Panj. = Hind. par'ná, see songs Nos. 21, 26.

chhakí, conj. part. (sec neí, above), from chhak'ná, Panj., to eat.

billián chhikhyá and soh'ren pak'ri. These are good examples of the nasal inflect. so frequently noted above. Here in both cases used for the

agent with ne; ián, fem. and en, masc. This is very common in the hills. E. g., as familiar examples, ghorián khai liyá, the mare eat it: ghoren khai liyá, the horse eat it. See song Nos. 44, etc.

48.

Jhul, jhul, meriye pakhíye; lap lap kar'de nág: Bír biyáh'ná chalyá mundhen sab'j kumán: Bír biyáhá áyá áí-baithá thandhe bág. Ral milá, saheliyo: bhábo dekhan jánán, Bhábo dá kí dekh'ná? Sánwal'rí mutyár! Bháíyá sádá hai garíb'nán: bhábo hai chak-chál!

Kángrá.

Move in and out, my fan, as the snake turns and twists:

My brother has gone to his wedding with his green bow on his shoulder.

My brother has returned married, and sits in a cool garden.

Come together, maids,—to go and see our sister-in-law.

What is there to see in our sister-in-law? She is nut-brown and full grown!

Our brother is meek: our sister-in-law is tricky.

Notes.

pakhiye, pakhi, = pankhi, a small fan. See song No. 31.

lap lap kar'ná, to twist in and out, to wriggle along: hill dial. Cf. Panj., laph, a wave, surge, billow; Hind., lap jhap chál, a rapid awkward gait; lip'na, to bend as a cane.

mundhen sab'j kumán: green bow on shoulder, fully armed or dressed. Mundhen, nasal inflect., on the shoulder. In the old days in Kángrá, the carrying of a green bow was the sign of being fully got-up for a holiday occasion. Green is the usual colour for luck in India.

 $mu!y\acute{a}r$, Panj., a fully developed girl: grown-up girl: a girl of the age of puberty. Also $= mo!\acute{a}$, fat, stout.

sádá, Panj. = asádá, our.

chak-chál, hill dial., clever, sharp, tricky. Cf. Hind. chik'ná, oily; chik'ní-chup'rí bát, oily spéech, flattery: chak'má, a trick.

49.

"Ní budhyć, búhe de wich hai chúh'ṛá ; Tán siṭṭ-de ghar dá kúṛá ; Tur'te lai jáwe." Bhábí nún ákhiá, "jhab'ko kurá kaddh sitt"
"Munde nún rotí khuláwe:
Mur'ke lai jáwe."

Panjáb.

"Grandmother, the sweeper is at the doorway;

Then throw him the house-rubbish,

That he may quickly take it away."

Then he said to his sister-in-law, "throw him the rubbish at once."

" I am giving the boy bread;

Let him come again and take it."

Notes.

Moral, it never gets done at all. ,

búhc, Panj., threshold; see song No. 46. .

wich = vich = bich, inside, Panj. See song No. 18.

chúh'rá, Panj., a sweeper.

sitt'ná, Panj., throw away : cast away.

kaddh sitt, Panj., emphatic, both verbs meaning to throw. See song No. 46.

mur'ke, Panj., returning.

50.

Tún tán dede, be faqírá, Mainún achhí, be, dawáí.

Tún tán dede, be hakímá, Mainún achhí, be, dawáí.

Jíh'te jhat'pat ákhán bich Dedewe dikháí.

Panjáb.

Do you then, O faqir, give Me good medicine, O.

Do you then, O doctor, give Me good medicine O.

From which quickly in my eyes Sight may be given.

Notes.

mainún, Panj., = main nún, to me.

jih'te = jis'se, from which: te = to = ton, Panj., = se and te, Hind., from, with.

ákhán = ánkhán, cyes; see song Nos. 41, 45, 31, 47, 56 for the omission of this n.

NURSERY RHYMES.

51.

Merá khinún nahín mil'dá, we! Main kithe já dhuṇḍángí? Kujh bás nahín áundí: Main kithe já súnghángí?

Panjáb.

My ball I cannot find, O!

Where shall I go and search?

No smell comes from it:

Where shall I go and smell?

Notes.

khinún, khinnú, khiddú, khiddo, Panj., a small ball or plaything: a child's bouncing ball.

we = be, O!
kithe? Panj., lit., in what place? where?

52.1

A, re koko; já, re koko! Jangal pakke bér: (Merá bíbí sone máng'tá;) Dam'rí ke do ser.

Panjáb.

Come, O crow; go, O crow!

The wild-plums are ripe in the jangal:

(My baby wants to sleep;)

Two sers for a pie.

Notes.

This and the next three songs are sung by my ayahs, Panjábís, to my son aged about a year, to send him to sleep. They seem to be standard songs for English babies, but I do not know for certain if they are sung by the women to their own children.

koko; a crow, child's bugbear: bugaboo. ber, the wild-plum: Zyziphus jujuba.

bibi, a little baby, applied to any European baby, male (as here) or female: probably it is a corruption of the English word 'baby.'

dam'ri, a pie: a nominal coin: for nothing, for a song.

53.

Nindí, nindí, bíbí!
.Roţi, makhan, chíní!

Panjáb.

Sleep, sleep, baby! Bread, butter and sugar!

Notes.

This is a song in English nurseries. See song No. 52.

nindi = nind, sleep. Nindi is the usual form of the word in nurseries. E. g. Nindi kuro, go to sleep, is a very common expression by ayahs towards very young children.

bibi, baby. See song No. 52.

54.

Merá bíbí sotá, Bilátí pankhá chal'tá hai? Merá bíbí sotá, ''Arab ká pání pítá hai:

Panjáb.

My baby sleeps,
The thermantidote is working:
My baby sleeps,
And drinks pure water.

Notes.

An English nursery song. See song No. 52.

bibi, baby. See song No. 52.

Bilátí pankhá = Viláyatí pankhá or English pankhá, which is the ordinary Hind. and Panj. term among the servants of the English for the thermantidote.

'Arab ká pání, this is a puzzle. It has been explained to mean, 'sweet water' or 'pure water.' In Arabic 'arab and 'arib are used to mean 'much pure water,' or as verbs, 'having much water' (of wells, rivers, etc.). This may account for this expression, but the derivation seems doubtful. Perhaps the expression should be adrak ká pání, giuger water or gingerade.

Alang-palang ká pál'ná, Resham lágí dorí; Kábul se mughalání ái Kharí jbuláve pál'ná; Nindí, nindí, bíbí! Nindí, nindí, karo.

Panjáb.

A swing-cradle for your bed, Hung with silken ropes; The nurse has come from Kábul To make the cradle swing: Skep, sleep, my baby, Sleep, sleep.

Notes.

This is the last of the English nursery lullables. See song' No. 52. pál'ná and palan, a swing-cradle, cradle.

lágí = lagí, fastened.

mughalání, properly a female Mughal (Moghul): used for an attendant in the women's apartments in Alusalmán houses; a maid, housemaid, maid-servant, nurse.

nindi. See song No. 52. bibi. See song No. 52.

56.

Hun min'jo kihán mil'ne? Gaddien andá air, Pattar pattar bak'riyán khai-láe, Bhat'naulyán khah'de bair.

Hun eh nahín phul'ne, Kuní jíná? kuní mar'ná? Eh kamm phirí kuní kar'ná?

Hun min'jo kihán mil'ne?
Barhí bhar phirí kuní bas'ná?
Kus mitre kane has'ná?
Hun eh nahín phul'ne.

. Kángrá.

How shall I get them now?

The shepherd's flock has come
And the goats have eaten all the leaves,
And the squirrels have eaten the wild-plums.

1882.] R. C. Temple—Some Hindú Folksongs from the Panjúb.

This (tree) will not flower now.

Who will live? who will die?

Who will do this again?

How shall I get them now?

Who will live again a whole year?

With what friend shall I laugh (and play)?

This (tree) will not flower now.

Notes.

The tenor of this song is rather elevated for small children; it is, however, very popular. The child is supposed to arrive at a favourite ber tree (wild plum, Zyziphus jujuha), and finds that all the fruit and leaves have been destroyed by goats and squirrels.

hun, Panj., now.

min'jo, hill dialect, to me; = main + jo. See song No. 5.

kihán? Panj., how? See song No. 23.

Gaddien, en dialect. inflect. See song No. 5, etc. The Gaddis are a caste of Hindú shepherds in Kángrá and Chambá.

and $\dot{a} = \dot{a}t\dot{a}$, comes. Cf. song No. 46.

air, ir, Panj., a flock (sheep, goats, etc.)

bhatinaulí, hill dial., a squirrel. (Hind. gilah'rí); but I rather doubt this.

khah'de = kháe, cat.

kuni? hill dial., who? kus? (= kis) inflect. form of the above. Of. songs Nos. 23, 27, 31.

kamm, Panj., == kám in all its senses.

. barhi bhar, a full year: barhi, a year. See song No.

has'ná, for hans'ná, to laugh. Cf. songs Nos. 31, 44, 45 and 47.

LOCAL SONGS.

57.

"Chal; Chambe chákarí jáná, miyán; Chal; Chambe chákarí jáná, miyán."

"Aukhí re ghátí, bikh'rá re paindá; Aukhí re ghátí, bikh'rá re paindá; Godí men bálak yáná, miyán; Godí men bálak yáná, miyán."

"Chal; Chambe chákarí jáná, miyán; Chal Chambe chákarí."

"Come and take service in Chambá, friend; Come and take service in Chambá, friend."
"That difficult pass, that difficult path; That difficult pass, that difficult path:
A young child in my arms, friend;
A young child in my arms, friend."

"Come and take service in Chambá, friend; Come to service in Chambá.

Notes.

This is one of the songs of the Gaddis or Hindú shepherds of the Kángrá mountains (see song No. 56). Service under the Chambá Rájá is looked on as very remunerative in Kángrá, because, though the pay is insignificant, the room for exaction is unlimited. The mountains, however, into Chambá from Kángrá are very high and difficult.

Fallon. New Hind. Dict., art. گهائي quotes a 'hymn' in almost the exact words of this song.

Aughat ghátí, mushkil paindí, godí men bálak yáná. So the above song may be an adaptation from some well known hymn.

bikh'ra, Panj., difficult, impracticable.

re, exclamation used towards something bad. Cf. re koko, O that crow! Song No. 52.

58.

Gadețiye bo, ghasútarí kháná jáná, bo! Gadețiye bo, ghasútarí kháná jáná, bo! Gaddí terá aj marhe bich nahínon; Chite bich sukh kihán páná, bo?

Chambá. .

O shepherdess, O come and have a slide!
O shepherdess, O come and have a slide!
Thy shepherd to-day is not at home;
O how will happiness be in thy heart?

Notes.

This is another song of the Gaddis (see song No. 56). A slide down the sides of the snow-clad mountains is a common amusement. This is a woman's song.

Gadeți, a Gaddi women, a Gaddi's daughter; shepherdess. Eți, hill dial., is a common termination to signify the daughter or woman of a tribe or caste. Cf. Khatreți, a Khatri woman; Brahmaneți, a Brahman woman; Chamareți, a Chammár woman; etc.

bo, O, See song No. 18, etc.

ghasútarí, hill dial., a slide in the snow: a slide down the snow-clad mountain side: toboganing. Ghasútarí kháná, to slide, to have a slide.

Gaddí terá, lit, thy Gaddí, thy shepherd: among the Gaddís it is used for husband, but not for any other male relative. Gaddí terá, thy husband: Gaddí merú, my husband.

marke; Panj., mark, marki, a Hindu tomb or monument: hill dial., a monument or temple on a hill top: among the Gaddis a house, a hill-side hut.

bich, in: see song No. 18. kihán? Panj., how? see song No. 23.*

59

Bárí Anjaniyán den melen, bo, hhandorú laryá:
Bhandorú laryá, bo, bhandorú laryá.
A'khen Anjaniyán den melen, bo, bhandorú larya!
Log sáre mele de jhárán bieh ghus're, bo:
Gusáin tithú dá ghare bieh baryá,
Bieh baryá.

Múiye, Anjaniyán den melen, bo bhandorú laryá.

Kángrá.

Indeed the bees stung at Anjaná's fair, O:

The bees stung, O the bees stung.

Verily the bees stung at Anjaná's fair, O!

All the people at the fair rushed into the jungles, O:

The priest of the place ran into his house,

Into his house.

My dear, the bees stung at Anjana's fair, O.

Notes.

The monkey god Hanumán was the son of Anjaná, wife of Kesarí, a monkey, by Vayu or Pavana, the Wind; whence his metronymic Anjaneya. At Gurk'rí, four miles from Kángrá town, there is a temple to Anjaná, and a fair is held there in her honour in October. The story goes that many years ago a man at the fair accidentally disturbed a bees' nest, and the bees dashed out and stung all the people, who ran into the thick jungles in the neighbourhood.

bárí, indeed, verily. See song No. 7.

den, of : see song No. 21. bhandorú, a bee ; hill dial.

* The on in the word nahinon in the above song I have explained at p. 157 (i) as an intensive termination. The word should, however, be perhaps explained as nahinon = nahino = nahino is not, where on (o) = hai. See footnote to p. 161.

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ákhen, hill dial., indeed, verily: (?) connected with Panj. ákh'ná, to say, tell.

bich, into, in. See song No. 18.

tithú, hill dial., there. So also hithú, here; kithú? where? jithú, when: and so on. Cf. Panj. tithe, there, and tithon, thence; and so on. múiye, my dear. See song No. 32.

60.

Asán, bo, je sunyá khinnuen pattan par áyá : Dittí, bo, majúrí khinnuen pár langháyá. Khinnuen dí ram-jham láín chírebáliá : Khinnuen dí ram-jham!

Bag'dí hag'dí Ráí bich, pání hán main kúrá. Háth mat lándá be! Murak jándá chúrá. Khinnucn dí ram-jham láín chírebáliá: Khinnucn dí ram-jham!

Bag'dí bag'dí Ráí bich pání hán bhamíriyán : Mulak ujáryá Bhaunen diyáñ jhíriyán. Khinnuen dí ram-jham láin chírebáliá : Khinnuen dí ram-jham !

Bag'dí bag'dí Ráí jit páuí hán bhuáriyán : Des bigáryá Bhaunen diyán kumháriyán. Khinnuen dí ram-jham láin chírebáliá : Khinnuen dí ram-jham !

Sar'kín sar'kín jáná, hathen kawwe dí, be, sóthí : Pichhen murí dekh! Terí nár, bo, kharotí! Khinnuen dí ram-jham láín chírebáliá: Khinnuen dí ram-jham!

Kángrá.

O, when I heard that bouncing balls were at the ferry:

O, I paid the fare and had a bouncing ball brought across.

A gaily-turbaned man brought the bouncing ball:

The bouncing ball!

I am throwing rubbish into the rolling Ráví.
O don't take my hand! my bracelets break.
A gaily-turbaned man brought the bouncing ball:
The bouncing ball!

I am throwing twirly-whirlies into the rolling Rivi:
The water-carrying girls of Bhaun have ruined the country.

A gaily-turbaned man brought the bouncing ball:
The bouncing ball!

I am throwing the brooms into the rolling Raví*:
The potter-women of Bhaun have ruined the country.

A gaily-turbaned man brought the bouncing ball:

The bouncing ball!

O, you walk the roads with kawwá-stick in hand:
Turn and look back! O your wife is standing (there)!

A gaily-turbaned man brought the bouncing ball:

The bouncing ball!

Notes.

This song is very popular among young married women, and exhibits the peculiar habit many of them have of playing with children's bouncing-balls (khinnún, see song No. 51). They try and see how often they can bounce them up and down without a fault.

Bhaun is the city part of the town of Kángrá, and Rái stands for Ráví, which, however, does not flow past Kángrá, but on the other side of the Dhaula Dhár or Outer Himálayan Range.

The first things a native wants in a new place are water and a ghará. These at Kángrá are supplied by the jhírís and the kumhárís who hawk them about to strangers. They are of notoriously loose character, hence the allusion in the song.

Asún, bo, je sunyú: cf. song No. 32: when I heard. Je = jo, when: usually it means if, in Panj.

majúrí, vulgar for majdúrí = mazdúrí, a labourer's pay. I have heard majúríní used for a female cooly in the Panj. Courts.

langháyá; Panj. langháuná, causal of langh'ná, to pass over: to get brought over: to fetch over.

ram-jham, hill dial., the bouncing up and down of a ball. Cf. Hind. rim-jhim, the patter of rain.

chirebáliá for chírcwáliá = chírcwálá, lit., he of the checkered turban (chirá, sec song No. 35): a man with a turban of many colours: wáliá for wálá is a common Panj. form seen in many family names, e. g., Ahluwáliá. Chirewálá has also an idiomatic sense of medical practitioner.

pání hán, I have thrown; páná, to throw; cf. songs Nos. 23, 25, 45, etc. bhamírí (cf. Hind. bhambírí, a butterfly), the common Indian toy consisting of a small stick with paper fixed round the top so as to whirl quickly in the wind: a twirly-whirly.

khinnuen, Bhaunen, pichhen; for the termination en, cf. songs Nos. 47, etc.

jhiri fem. of jhir, hill dial., = Panj. jhinwr (Hind. kahar) the carrier caste: in the hills the water-carriers (bhishti). The women of this caste are very loose in character.

jit, in which. See song No. 25.

bhuárí for buhárí, a broom.

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sar'kin: in, apparently another form of en; see songs Nos. 47, etc.

kawwá, (Hind, ák or ákh) hill. dial, the large swallow-wort: saccharum officinarum.

muri, having turned: for the term i see song No. 23.

kharotí (= khalotí) standing still.

RIDDLES AND COMIC SONGS.

61.

Sárang phariyá sárang nún. Jo sárang boliyá áe, Je sárang ákhe sárang nún Tán sárang mukh te jác.

Panjáb.

The peacock caught a snake.

When the thunder rolls,

If the peacock makes his cry

Then the snake slips from his mouth.

Notes.

The above is a play on the several meanings of the word sárang; viz., (1) a peacock, (2) a snake, (3) thunder, (4) the peacock's cry: sárang also means (5) a musical measure or rág sung at midday, (6) a cloud, (7) a freg.

Fallon, New Hind. Dict., quotes the Hindi version of this song; art. سارنگ

62.

Bak'rí bolí, "main! main! main! main!" "Main" men márí jáe. Mainá bolí; "main na! main na!" Baithí shakar kháe.

Panjáb.

The goat says, "I! I! I!"

And in saying "I!" is killed.

The mainá says "I am nothing! I am nothing!"

And sitting (at ease) is fed with sugar.

Notes.

Here we have a play upon the word "main" and the bleating of a goat at the shambles: and also a play upon the words "maina" and "main na". The catch has a moral to it, "the proud man has a fall and the humble gets good things."

63.

Rukhe par Gaddí charhyá:

Sun, charhyá, jt!

Pakká dárú raryá :

Sun, raryá, jí!

Chambá.

The shepherd climbed into the tree:

Listen, sir, he climbed!

The ripe pomegranate fell:

Listen, sir, it fell.

Notes.

rukhe, Panj. rukkh, rukkh'ra, a tree.

Gaddi, see song No. 56, etc.

dárá, bill dial., a pomegranate. Cf. Hind. dárimí, dárim: Sansk. dálima and dádima.

raryá, hill dial., to fall (of fruit).

POLITICAL SONG.

Gŀ.

Merí sundar pyárí ái mandar men;

Hans hans kar'tí hai, be, khilí.

"Kábul kí laráí, yáro, sun'kar, mujh'ko

Ho, be, rahí thí bekalí.

Kábul már'ke kab'je men láe

Jítí nahín hai Hirát galí."

Panjáb.

My pretty dear came into the house;

Laughing she is, oh, bursting with laughter.

"I have heard about the Kabul war, my friend,

•And oh I have remained ill at ease.

Kábul we have conquered and taken into our possession, But have not conquered the road to Hirát.

Notes.

Very popular all over the Panjab during the late Kábul war.

khili, bursting with laughter.

bekali: kal honá, to be at ease; bekal honá, to be ill at ease, to be out of joint.

galí, a pass, road.

Note on some earthen pots found in the alluvium at Mahesvara (Mahesar).

—By P. N. Bose, B. Sc., F. G. s., Geological Survey of India.

(With two Plates.)

Mahesvara is the capital of the southern portion of Holkar's territory known as the Subhá of Nimar, and is situated on the Narmadá some 40 miles south of Indore. Modern Mahesvara rose into importance during the reign of Ahalyá Bái who made it the seat of her government. As containing the ashes of that remarkable and venerable woman it is largely resorted to by pilgrims.

Captain Dangerfield in his paper on the Geology of Malwa* mentions having been shewn in the alluvium at Mahesvara large "earthen vessels and bricks," which were stated "to have been, at a very remote period. overwhelmed by a shower of earth." Since Dangerfield's time, however, -and he wrote more than 60 years ago-no one has taken any notice of I happened to pass through Mahesvara last April, and wanted to avail myself of the opportunity to examine the antiquities in question. I was located in a bungalow to the west of the town. (Pl. XIV, fig. 1.) The upper 6 feet of the alluvium upon which the bungalow stands, is composed very largely of broken pottery, and I extracted a nearly whole urn-shaped earthen pot, quantities of more or less damaged cup-shaped vessels, fresh water shells, fragments of lower jaw and bones of Ruminants, &c. The pottery remains had evidently been carried by the river from some place higher up; and I learnt on inquiry, that at the eastern extremity of the town, there were to be seen by the river side the remains of an ancient city turned upside down, as my informant stated, through supernatural agency. The banks of the Narmadá at the place (known as the "Mandal kho") are some 65 feet high. Approaching it by boat, one sees from a distance two well-defined beds of unequal thickness, the upper (about 20 feet) remarkably, lightcoloured, and the lower (about 45 ft.) of a brownish hue. On getting to the place, my guides pointed out towards the base of the upper bed portions of pottery-work, no doubt as they had been pointed out to Dangerfield threescore years ago, and are described by him as large carthen The pottery-works appeared to enclose round wells, of which vessels. I counted half-a-dozen. They are all more or less inaccessible, and it is not without considerable difficulty that I managed to clamber up to one.

The two zones of the alluvium just mentioned are separated by a thin stratum of very dark-coloured clay which to all appearance formed the soil of the now inhumed city. The lower portion (6 ft.) of the light coloured upper zone contains bits of charcoal and fragments of pottery in abun-

^{*} Malcolm's "Central India," Vol. II, p. 325.

dance. The presence of the former would lead one to infer a large admixture of ashes. Pieces of human and cattle bones, small pebbles, bricks and a few large rolled pebbles chipped off artificially were obtained from this bed. The overlying alluvium (about 14 ft.) is characterised by the entire absence of these, and the occurrence of large rolled pebbles and freshwater shells. The pottery-work seen from below is found on examination to be composed of very thick, closely fitting circular pieces open at both ends, measuring $5\frac{1}{2}$ in. vertically, and with a diameter of a foot and a half. From the well enclosed by this pottery I dug out a very large number of earthen pots of various shapes and sizes piled up with their mouths downward, some quite empty, others filled partially or entirely with an argillaceous material. The length of the vessels varies from 11 to 7 inches, and the diameter from 8 to 6; the diameter of the mouth which is without a lid ranges between 5 and 3 inches. There is no ornamentation except an unsymmetrical furrow or two an inch below the neck. See Pl. XIV, XV, fig. 2—5.

The contents of the pots when not empty are an indurated marl presenting a vesicular appearance, and containing bones of birds and small mammals and fragments of charcoal. The vesicles are irregularly elongated, and are encrusted over with a thin yellowish-brown substance which Mr. Mallet of the Geological Survey (who very kindly analysed a specimen) considers to be the remains of some decomposed vegetable matter. Large numbers of ribs probably of goats and sheep and some teeth were got mostly from the interstices between the pots. The entire absence of human bones or human teeth from inside the well is notable.

The well dug into (g in Pl. XIV, fig. 1) goes down about 10 ft. into the lower zone of the alluvium, though the boundary-work of pottery is carried only 2 feet downward. Earthen pots were found from top to bottom all, as remarked before, with their mouths directed downward.

As the other wells were quite inaccessible, they could not be opened up without excavations on a large scale for which I had no time. If similarity of appearance might justify us in inferring anything we would infer them to contain earthen vessels also similar to those obtained from the well just described. It would be extremely desirable to examine them, especially as excavations may lead to important discoveries and throw some light on the early history of India. I may mention in this connection that I noticed at one end of the section, at "Mandal koh," two rows of bricks (k in the diagram), as if they enclosed the door of a house.

The points which present themselves for determination are-

- (1.) The age of the inhumed town.
- (2.) The purpose for which the well described in this paper was constructed, and the earthen vessels placed in it.
 - (3.) The cause of inhumation.

I have not been able to settle any of these important questions to any-

thing approaching satisfaction. I shall, however, throw together a few notes in the hope that they may be of some service to the archæologist.

The shape of the carthen vessels is quite peculiar, and the potters of the district have long since ceased to make anything like them. When we consider, besides, the thickness of the alluvium covering the wells, and of the pottery-bed below the bungalow, as well as the age of modern Mahesvara itself which is built upon these deposits and is at least some four centuries old,* we can have no doubt about the antiquity of the inhumed town. That there was an ancient city of the name of Mahesvarapura or Mahesa-Mandala, there is fair historical evidence to prove. † It is possible that the relics now discovered mark the site of that city.

Cautley in his account‡ of an ancient town discovered near Saharanpur speaks of a well near the site of that town from which "a great quantity of qharás or waterpots were taken out whole, as if," says he, "they had fallen into the well and sank." He does not, however, describe them or their contents, nor does he tell us how they occur. Their large number, and the circumstance of their having been taken out whole, make their occurrence by mere accident extremely improbable, and incline me to suspect that they were, like the earthen pots under notice, placed in the well by human hands, and for one and the same purpose. But what could this purpose be? In the present instance certainly, the wells could not have been village wells, for in that case there would not have been so many. of them close together especially so near the river. Nor could they evidently have been meant for irrigation purposes. The most eligible hypothesis that has presented itself to me is, that the gharás were dedicated to the dead, some with the ashes after cremation, and others with cooked cereals and The ashes would explain the presence of bits of charcoal in the marly contents of the gharás. The vesicular texture of these contents, and the peculiar lining encrustation of the vesicles could be satisfactorily accounted for by the mixing up of the cereal grains with marl broughtinto the pots by infiltration and their subsequent decomposition. The evolution of gases during this process would, as observed by Mr. Mallet,

^{*} The inscriptions at Kálesvara and Mátamgesvara, the two oldest temples at Mahesvara bear the dates Samyat 1622 and 1623 respectively. An inscription in a mosque near the fort deciphered to me by a Munshi gives 800 *Hijra* as the date of its crection.

⁺ Mahesvara has been identified by Cunningham with the Mohishifalopulo of Hiouen Thsang. ("Ancient Geography," p. 488) The 'Mahisa Mandala' to which a Missionary was sent by Asoka in B. C. 240 (Turnour "Mahawaraso," pp. 71-73) is probably present in the names Mahesvara and Mandalesvara which are only four miles apart.

[‡] Journal of the As. Soc. of Bengal, Vol. III. for 1834, p. 225.

cause the vesicles to be diverse and irregular; and such is found to be the case. Some at least of the bones found are probably the remnants of dishes of animal food.

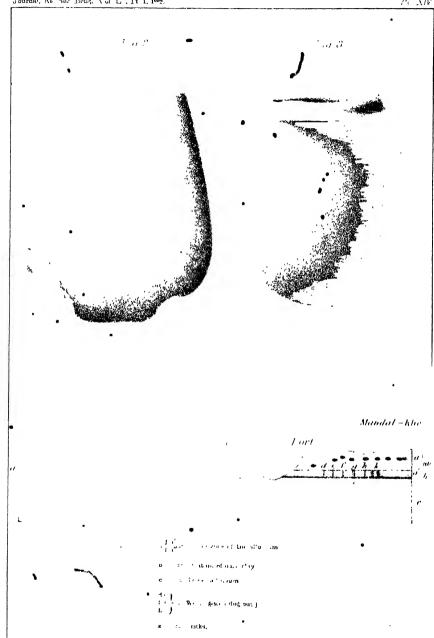
Preserving the ashes after cremation and supplying the dead with cooked food, were practices in vogue with many tribes, both Indian and extra-Indian. Major Mockler, for instance, describes some earthen pots from Makrán,* in which he says the dead were supplied with cooked food. But in this and similar cases the urns or pots occur in well recognizable and indisputable graves. In the instance at hand, however, the pots are extraordinarily numerous, and their mode of occurrence quite peculiar.

The Thero Mahádeva who was sent by Asoka in B. C. 210 to Mahísa Mandala† is reported to have made 40,000 converts to Buddhism, and ordained 40,000 more as priests. Hiouen Thsang, however, describes the people of the kingdom of Mahesvarapura as heretics, the most numerous being the Pásupatas‡ So that if the well had anything to do with Buddhist funeral rites, it must have been sunk either before, or during the earlier centuries of the Christian era. But as the Buddhist topes hitherto discovered are to my knowledge of a quite different structure from the well-tope at Mahesvara (if tope indeed it be), I am inclined to think that the latter was the work of some non-Buddhist Seythian tribe in which case too the date could not be later than that just surmised § I have not, however, discovered any certain traces of such a tribe. The Bheels, the aboriginal people of the district, burn their dead, except infants and adults who die from unnatural causes.

Dangerfield speaks of a shower of earth as the cause assigned for the inhumation; I was told that the place had been overturned. These traditions probably point to an earthquake which would cause submergence, as in the case of the fort and village of Sindru on the Indus ||

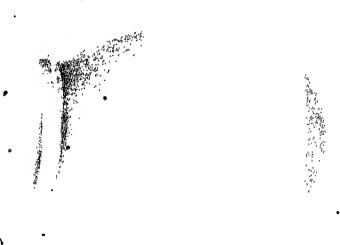
The collections consisting of gharás, bones, &c., have been presented to be Indian Museum.

- * Proc. A. S. B. for July 1877. The vessels found by Major Mockler now in the collection of the Indian Museum are not unlike those which form the subject of this paper.
 - + See note, ante p. 228.
 - ‡ " Hist. de la vie de Hiouen Thsang" pp. 414-415.
- § James Prinsep from an examination of the coins discovered by Cautley assigns the early centuries of the Christian era as the date of the destruction of the ancient city near Saharanpur.
 - | Lyell's " Principles of Geology," 10th edition, Vol. II, p. 99.



EARTHELL POTS FOUND AT MARREAR.





JOURNAL

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ASIATIC SOCIETY OF BENGAL.

VOL. L.

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· (Nos. I. to 1V.—1881.)

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THE NATURAL MISTORY SECRETARY,

"It will flourish, if naturalists, chemists, antiquanes, philologers, and men of science in different parts of Asia will commit their observations to writing, and send them to the Adatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JOSES.

CALCUTTA.

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- No. I.—Containing pp. 1—67, with Plates VIII, IX, X, XI, XII, & XIII, and Title-page, Index, &c. to Vol. XLIX, was issued on April 30th, 1881.
- No. 11.—Containing pp. 69-123, with Plates I, II, & XV, was issued on July 30th, 1881.
- No. III.—Containing pp. 125—238, with Plates V, VI, & VII, was issued on October 22nd, 1881.
- No. IV.—Containing pp. 239—273, with Plate XIV, was issued on December 21st, 1881.

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ERRATA AND ADDENDA.

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Page 53, line 10, for "Pupilio" read "Papilio."

" 53, " 37, }

" 55, " 27, }

" Mycaleris" read "Mycalesis."

" 58, " 20, " Shibochiona" read "Stibochiona."

" 94, " 1, " the upper molar" read "the last upper molar."

" 95, lines 10 and 12 from bottom, for "the anterior lower molar" read

"the anterior upper molar."

" 103, line 18 from top, for "are added (2) as" read "are added (2).

As."

" 121, " 21 from top, "received" read "viewed."

" 121, " 5 from bottom for "molars" read "molar."

" 137, " 3 from top, after "mil." insert "and Conch.-Cab. II, Pl. 26, figs. 16-17."

" 137, " 4 from top, dele "or Conch.-Cab. II, Pl. 26, figs. 16-17."

" 168, " 3 of foot note, for "1886" read "1866."

" 196, " 23, for 'kingianam' read "kingianum."

" 209, " 1, ""rhombicas" " "rhombicus."
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JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part II.-PHYSICAL SCIENCE.

No. I.-1882.

I.—On a collection of Japanese Clausilia made by Brigade Surgeon R. Hungerford in 1881.—By O. F. von Möllendorff, Ph. D., Vice-consul for Germany, Hongkong.

(Received January, 3rd ;-Road February, 1882.)

(With Plate I).

When E. von Martens (Preuss Exped. n. Ostasien, Landschnecken) published the first connected list of Japanese landshells in 1868, there were only 8 species of Clausilia known from that country, but their number has so rapidly increased of late years that Kobelt in his Fauna of Japan was able to enumerate not less than 35 species, including one Balea. These show a great variety of forms, and have necessitated the creation of many new sections and groups of the subgenus Phaedusa, many of which are confined As only a small portion of the Japanese archipelago has been explored as yet, and that for the greater part by travellers for whom conchology had only a secondary interest, it is not not to be wondered at that Brigade Surgeon Hungerford's excursions have been most successful. His collection, made in a few weeks, contained, as the following list will show, 21 species of Clausilia, ten of which I consider to be undescribed. In enumerating them, I follow the judicious arrangement of Phaedusa by Dr. Boettger in his "Clausilien studien" (Cassel, 1877) and "Systematisches Verzeichniss der Gattung Clausilia" (Frankfurt, 1878), which I find corroborated nearly throughout. In a few instances, however, the creation of new groups for some of the novelties will eventually prove to be necessary.

I may add here that I have used throughout the terminology now generally adopted in Germany. We use the term "lamellae" only for the

parietal and subcolumellar plaits, i. e, lamella supera, infera, spiralis, subcolumellaris; while all the palatal ones are termed "plicae." Of these latter the long upper plait, in many species the only one, is called "plica principalis," those above the principal are "plicae suturales," those below it, "plicae palatales."

Genus CLAUSILIA, Drap.

Subgenus Phaedusa, II. and A. Adams.

a. Group of Clausilia Sharyhaiensis. Pfr. = Euphaedusa, Böttg., Claus. Stud. 1877, p. 57.

1. CLAUSILIA DIGONOPTYX.

•	1877.	Clausilia	digonoptyx,	Böttger,	Claus, Stud. p. 58.
	1878.				Jahrb 1). Mal. Gos. v, p. 45, t. iii, f. 1.
					Syst. Verz. Claus. p 54.
	1879.				Jahrb. D M G, vi, p. 108.
					Kobelt, Fauna Jap. extramar. p. 69, t.
					viii, f. 17.

The type from Kamatokogiro; var. minor, diam. maj. 11, mm., near the same place.

2. CLAUSILIA TAU.

1877.	Clausilia tau, Bottger, Claus. Stud. p. 58.
	Nachrichtsbl. D. M.G. no. 6, p. 70.
1878.	Jahrb. D. M. Ges. vi, p. 46, t. iii, f. 2.
	— Syst. Verz. p. 54.
1879.	Jahrb. D. M. G. vi, p. 108.
	Kobelt, Fauna Jap. p. 70, t. viii, f. 18.

Very numerous at Kioto, Kobi, Nara, and other places in the island of Nippon.

3. CLAUSILIA PROBA.

1868.	Clausilia proba, A. Adams, Ann. & Mag. Nat. Hist. 4th ser. i. p. 471.
	- aculus, E. von. Martens, Ostas. Landschn, p. 33, t. axii. f.
	15 (nec Benson).
1877.	— Böttger, Claus. Stud. p 58 (ex parte).
1878.	Jahrb. D. M. G. v, p. 49, t. iii, f. 3.
	Syst. Verz. p. 54.
1879.	Kobelt, Fauna Jap. p. 71 t. viii, f. 19.
1879.	Clausilia proba, Böttger, Jahrb. D. M. G. VI, p. 108.

Common at Nagasaki (where the species was likewise collected by Professor Rein) and at Utsonomda and Mamada.

4. CLAUSILIA HUNGERFORDIANA, n. sp., Pl. I, Fig. 1.

Testa subrimata, fusiformis, pellucida, sericina, arcualim striatula, corneofusca, maculis albis interrupte signata (quasi zelrina); anfr. 9 convexiusculi, sutura profunda disjuncti, ultimus rotundatus pone aperturam

subinflatus, irregulariter costulato-striatus; apertura subobliqua, rotundato-piriformis, sinulo recto, peristoma continuum solutum, superne vix sinuatum, valde protractum, expansum, reflexiusculum, parum incrassatum; lamella supera obsoleta, interdum in margine peristomatis noduli instar vix distinguenda, lamella spiralis recedens, lamella infera a margine valdo remota, late arcuata, subcolumetlaris immersa. Plica principalis modica, palatalis una supera brevis cum lunella interrupta fere obsoleta subtus ramum parvum retrorsum mittente convexa. Clausiliam latissimum, subquadratum antice acuminatum.

Alt. 12\frac{1}{4}, lat. 2\frac{3}{4}, apert. alt. 2\frac{3}{1}, lat. 2 mm.

HAB. Nara in insula Nippon.

In its closing apparatus this pretty little novelty greatly resembles Clausilia proba. The upper parietal famella is, in the majority of specimens, only marked by a slight thickening of the lip. Rarely there is a minute knob. After a distinct interval the "lamella spiralis" sets in. The lamella infera is somewhat like that of Clausilia digonoptyx, Böttg., so that the parietal lamellae would approach very close to one another, if the upper one were properly developed. The specific character of our species is the fine sericine epidermis with alternating white and brown spots.

b. Group of Clausilia valida, Pfr. = Stereophaedusa, Böttgor, Clausilionstudion, p. 61.

5. CLAUSILIA HILGENDORFI.

1877. Clausila Hilgendorfi, v. Martens, Sitz. Ber. Ges. Nat. Fr. Berlin, 17 April, p. 106.

1877. — Böttger, Claus. Stud. p. 60.

1878. — ,, Syst. Verz. p. 55.

1879. — Kobelt, Fauna Jap. p. 76, t. ix, f. 2.

Three specimens of a large Clausilia, from 30 to 35 millim. in length, of a dark chestnut-brown colour, collected by Mr. Hungerford at Chinsinji, agree very well with Prof. von Martens' diagnosis and Kobelt's figure of C. Hilgendorfi. In one specimen the subcolumellar lamella is somewhat receding.

6. CLAUSILIA KOBENSIS.

An Clausilia japonica, Crosse (Journ. de Conch. XIX, 1871, p. 228, t. XIII, f. 5)?

I am by no means sure of the correctness of the identification of Clausilia Kobensis, Smith, with japonica, Crosse, as proposed by Böttger and Kobelt. Crosse's diagnosis is very vague and incomplete, and I have seen neither figures nor specimens of the true japonica. On the other hand, there is no doubt that Kobelt's nipponensis and Kobensis, Smith, belong to one and the same species, and that Smith's name has the priority.

Mr. Hungerford collected numerous specimens of the type at Kobi, the original habitat, and near Koma Kasunga. A much smaller form from Suma Yushi, I propose to distinguish as

var. PALLENS, nova.

differt a typo testá minore—23 millim longá—tenuiore pallide flavescenticorneá, lamellá inferá magis elevatá, superae in profundo magis approximatá.

7. CLAUSILIA OOSTOMA, n. sp., Pl. I, Fig. 2.

Testa elongato-fusiformis, solidula, subpellucida, striatula, corneo-fusca, spira gracilis apice obtuso, anfr. 12—12½ Subplani, ultimus subdistortus rotundatus; apertura oriformis, subrecta, peristoma continuum, solutum, expansum, reflexiusculum, superne leviter sinuatum. Lamella supera marginalis, obliqua, cum spirali contigua, inferomarginem haud attingens, retrorsum valde elevata, spiraliter torta, fere horizontalis, intus ultra lamellam spiralem producta, lamella subcolumellaris emersa usque ad marginem protracta; plica principalis mediocris, palatalis supera brevis cum principali divergens, infera obsoleta rel nulla, lunella nulla. Clausilium latissimum sicut precedentis speciei.

Alt. $25\frac{1}{2}$, lat. $5\frac{1}{2}$, apert. long. 6, lat. $4\frac{3}{4}$ millim.

HAB. Only three specimens from Hakoni.

A near relation to the preceding species, but sufficiently distinguished by the more elongate shape, the thinner shell, the very regular oviform aperture, the more valid and still more spirally twisted, nearly horizontal lower parietal lamella, the much more divergent upper, and obsolete lower, palatal plait.

c. Group of Cl. Yokohamensis, Crosse = Megalophaedusa, Böttg. (Clausilienstudion, p. 62).

8. CLAUSILIA VASTA.

1877. Clausilia vasta, Böttger, Claus. Stud. p. 62.

1878. — — Jahrb. D. M. G. v, p. 51, t. iii, f. 4.

— Syst. Verz. p. 56.

1879. — Kobelt, Fauna Jap. p. 82, t. viii, f. 15.

HAB. Nagasaki.

9. CLAUSTLIA DUCALIS.

1876.	Clausilia	ducalis,	Kobelt, Jahrb. D. M. G. iii, p. 152, t. v, f. 7.
1877.			Böttger, Claus. Stud. p. 63.
1878.			—— Syst. Verz. p. 56.
1879.		. ——	Kobelt, Fauna Jap. p. 83, t. viii, f. 10.

Two magnificent specimens of a Megalophaedusa from Hakoni agree fairly well with Kobelt's diagnosis and figure of Clausilia ducalis. They are, however, longer—38 millim. instead of 36,—of a dark chestnut colour with a slight violet tint, not "yellowish hornecoloured" (luteo-cornea) as Kobelt describes his C. ducalis, and the subcolumellar lamella is completely immersed so that it can only be seen by holding the shell in an oblique position. There being but two specimens known of Clausilia ducalis, it seems advisable to class the specimens collected by Mr. Hungerford with that species provisionally, although they may deserve a new name as a variety.

d. Group of Clausilia cylindrica, Gray = Cylindrophaedusa, Böttger (Claus. Stud. p. 64).

10. CLAUSILIA GRACILISPIRA, n. sp., Pl. I, Fig. 3.

Testa clongato-fusiformis, subcylindrica, tenera, pellucida, subtiliter costulato-striata, viridiflava, anfractus 10-11 subplani sutură valde distinctă discreti; apertura parva, subchliqua, rotundato-piriformis, peristoma continuum solutum, superne leviter sinuatum, breviter expansum. Lamella parietalis supera marginalis, obliqua, satis valida, cum spirali continua, infera remotissima, vix conspicua, subcolumcllaris immersa; plica principalis mediocris, lunella nulla, plicae palatales tres quarum prima et tertia subaequales, media brevis. Clausilium angustum linguiforme, acuminatum.

. Alt. $9\frac{1}{2}$ — $13\frac{1}{2}$, diam. 2, apert. long. 2, lat. $1\frac{1}{2}$ millim. HAB. Near Kobi.

A very well-marked species, which I can only compare to Clausilia cylindrica, Gray. The slender, subcylindrical shape, the small aperture, the absence of a lunella, the very remote and oblique lower parietal lamella, the immersed subcolumellar lamella indicate its relation to the group Cylindrophaedusa created by Böttger for Cl. cylindrica. It differs, besides size, shape, colouring, and sculpture of the shell, by the spiral lamella completely continuous with the lamella supera instead of "fere contigua," by the three palatal plaits instead of two. I think, therefore, that the Japanese species has to be placed in the group Cylindrophaedusa. The clausilium is like that of the next group, Hemiphaedusa.

Before passing on to the last-named group, I shall here enumerate two new species which do not very well agree with any of Böttger's subsections of *Phaedusa*, and for which I should propose to make a new group, if I

knew any species of Böttger's Acrophaedusa (l. c. p. 64). This group, comprising two Javanese Clausiliæ, C. Junghuhni, Phil., and cornea, Phil., is perhaps the only one to which these novelties could be referred. On the other hand, there are relations to the first subgroup ("Formenkreis") of Hemiphaedusa. Unfortunately, Mr. Hungerford collected only a few specimens of each, and I have been unable to study the clausilium of either species. The decision whether they belong to Hemiphaedusa as a special subgroup or ought to form a new group by themselves has to be reserved until more material will allow the breaking up of some specimens.

11. CLAUSILIA SERICINA, n. sp., Pl. I, Fig. 4.

Testa ventricosulo-fusiformis solida cornea subtiliter striatula sericina; anfr. 10—10\frac{1}{3} convexiusculi sutura distincta, ultimus subdistortus, haud magis striatus; apertura subobliqua, rotundato-piriformis; peristoma continuum, solutum, valde incrassatum. Lamclla supera valida, obliqua, ad marginem descendens, cum spirali contigua, infera antrorsum vix conspicua, subtus truncata, subcolumellaris vix emersa; plica principalis profunda, in apertura haud conspicua, palatales duo, supera brevis, secunda punctiformis vel obsoleta, infera lunellaque nullae. Clausilium? (non vidi).

Alt. 221, lat. 5, apert. long. 51, lat. 4 millim.

var. MINOR alt. 201 millim. anfract. 11, lamella subcolumellaris immersa.

HAB. Two specimens of the typical form from Chinsinji, and one specimen of the smaller variety from Yumagaaishi.

The palatal plaits might be compared to those in the group Stereophaedusa, from which our species is otherwise widely different. The lower parietal lamella refers Cl. sericina to Hemiphaedusa.

12. CLAUSILIA CARYOSTOMA, n, sp., Pl. I, Fig. 5.

Testa ventricoso-fusiformis solidula, striatula, pallide cornea, anfr. 9 subplani sutura distincta discreti, ultimus penultimo vix altior; apertura rotundata, subobliqua, peristoma continuum, superne haud sinuatum, breviter solutum, expansum, incrassatum. Lamella supera mediocris, obtiqua, cum spirali continua, infera valde remota, parva, intus furcata, subcolumellaris immersa; plica principalis valida, longa, lunella nulla, plicae palatales tres ventrales quarum prima et tertia subaequales, breves, secunda punctiformis. Clausilium?

Alt. $14\frac{1}{2}$, lat $3\frac{1}{4}$, apert long. $3\frac{1}{2}$, lat. 3 millim.

HAB. Kobi; four specimens.

This novelty likewise does not seem to fit into any of Dr. Böttger's subdivisions of *Phaedusa*. The lower parietal lamella reminds one of that

of Cl. subgibbera, also of Cl. hyperolia, v. Mart. The palatal 'plicae' are so far up in the shell that they are visible above the aperture, a position for which Ad. Schmidt has introduced the appropriate term "ventralis." The same position of the "plicae palatales" occurs in Cl. aurantiaca, Böttg. Our species differs from the group Hemiphaedusa by the immersed subcolumellar lamella, and the absence of a lunella. The small number of specimens prevented the examination of the clausilium, and, as mentioned before, the final classification of this species and Cl. sericina has to be reserved.

- e. Group of Clausilia pluviatilis, Bens = Hemiphaedusa, Böttg. (l. c p. 65). a. Subgroup of Clausilia validiuscula, v. Mart.
 - 13. CLAUSILIA ÆTHTOPS, n. sp., Pl. I, Fig. 6.

Testa elongato-fusiformis solida, stricta, obscure castaneofusca, anfr. 12 subplani; apertura subobliqua, ovali-piriformis, peristoma satis incrassatum, vix solutum, reflexum, albolabiatum. Lamella supera obliqua, marginalis cum spirali contigua, infera oblique ascendens in profundo dextrorsum retorta, subcolumellaris modica, emersa, marginem attingens. Plica principalis mediocris, sat profunda, palatales tres laterales obliquae quarum media minor, lunella nulla. Clausilium?

Alt. 33, lat. 61, apert. long , lat. millim.

HAB. The unique specimen was collected near Nagasaki.

This fine Clausilia is a near relation of Cl. Hickonis, Böttg., with which is has all the characteristics of the closing apparatus in common. It differs, however, by the habitus (which has nothing of the curious claviform shape of Cl. Hickonis, but is rather slender), the considerably larger size, the dark brown colour, and some smaller differences of the lamella and plicae; so that I do not hesitate to make it a separate species.

14. CLAUSILIA TETRAPTYX, n. sp., Pl. I, Fig. 7.

Testa fusiformis, solidula, spirá gracilis attenuatá apice acutiusculo, subtiliter costulato-striata, corneofusca; anfr. $9\frac{1}{2}$ convexiusculi; apertura piriformi-ovata, subobliqua, marginibus parallelis, peristoma continuum, superne leviter solutum, leviter incrassatum et expansum; lamella supera subobliqua, marginalis cum spirali continua, infera spiraliter recedens, haud furcata, antrorsum complanata, subcolumellaris valida, emersa, marginem attingens. Plica principalis longa, palatales quatuor quarum prima et quarta subacquales majores, mediae subacquales minores. Clausilium satis angustum, antice haud incrassatum, rotundato acuminatum.

Alt. 17-18, lat. 4, apert. long. 4, lat. 31 millim.

Нав. Fujisawa.

By the shape of the clausilium and the four palatal plaits instead of a lunella this form belongs to the subgroup of Ol. validiuscula, v. Mart.

It is well characterised by the small size, the less solid shell, the sculpture, the less oblique upper parietal lamella.

B. Subgroup of Clausilia platydera, v. Mart.

15. CLAUSILIA PLATYDERA.

1876.	Clausilia	platydera,	v. Martens, Jahrb. D. M. G. iii, p. 362.
1877.			Böttger, Claus. Stud. p. 67.
1878.		-	— Syst. Verz. p. 57.
1879.			Kobelt, Fauna Jap. p. 91, t. ix, f. 9.

var. Elongata, Böttger, Syst. Verz. Clausilia, p. 57.

Mr. Hungerford collected some elongate slender forms of $27\frac{1}{2}-29\frac{1}{2}$ millim. in length at Nara. These I think are Böttger's var. elongata.

Another form was found numerous near Kobi. It is more ventricose, has a more solid shell, a broader and rounder aperture than the type; the lunella is shaped nearly as in Böttger's var. lambda (Claus. Stud. p. 67), forming a right or obtuse angle with the plica principalis. On the other hand, the peristome is always solute above and the subcolumellar lamella always reaches the margin, while Böttger says of his variety, "peristoma superne hand solutum," "lamella subcolumellaris subimmersa." This form therefore shows a transition from the type to var. lumbda, and might deserve a new name as a variety or a subvariety.

16. CLAUSILIA FUSANGENSIS, n. sp., Pl. I, Fig. 8.

Testa gracili-fusiformis interdum decollata, solidula, striatula, cornea; anfr. 12 convexiusculi, sutura satis profunda disjuncti; apertura recta, basi recedens, ovato-piriformis, peristoma continuum, solutum, undique expansum et reflexum, albolabiatum. Lamella supera valida, obliqua, marginalis, cum spirali continua, infera a margine satis remota oblique ascendens, furcata, in profundo dextrorsum retorta, intus lamellam spiralem superans, subcolumellaris immersa. Plica principalis mediocris, lunella cum plica palatuli superiore et inferiore parvis connexa figuram litterae graecae \(\lambda\) instar formans. Clausilium angustum.

alt. 27-30, lat. 5, apert. long. 6, lat. 4 millim.

HAB. Chin-sin-ji.

Nearly related to Clausilia platydera, especially to the var. elongata, this fine form offers by the much slenderer shape, the invisible subcolumellar lamella, the more twisted lower parietal lamella etc, sufficient differences to deserve a new name, which I have formed from Fusang, the old poetic name of Japan.

17. CLAUSILIA AURANTIACA, Böttger.

1877.	Clausilia	aurantiace	ı, Böttger	; Claus. Stud. p. 68.
1878.				Syst. Verz. p. 57.
	-			Jahrb. D M. G. v, p. 101, t. iv, f. 5
1879.	-		Kobelt.	Fauna Jap. p. 95, t. ix. f. 11.

var. MINOR, v. Möll. Differt a typo testa minore, graciliore, peristomate vix incrassato, lamella subcolumellari immersa vel vix emersa—marginem haud attingente.

Alt. 83-11 millim.

HAB. Nara.

The differences above mentioned excepted, this dwarf variety agrees very well with the type, especially in the orange-brown colour.

18. CLAUSILIA BILABRATA.

1876.	Clausilia	bilabrata,	E. Smith, Quart. J. of Conchol., Febr. p. 120.
1877.			Böttger, Claus, Stud. p. 68.
1878.			Syst. Verz. p. 38.
			Jahrb. D. M. G. v, p. 103, t. iv, f. 6.
1879.			Kobelt, Fauna. Jap. p. 96, t. ix, f. 12. •

· HAB. Kobi.

γ. Subgroup of Clausilia hyperolia, v. Mart.

19. CLAUSILIA RYPEROLIA.

1877. Clausiha hyperolia, E. von Martens, Sitz. Ber. Ges. Nat. Fr. 17 April, p. 110

Two-specimens collected by Mr. Hungerford near Jotsuka, I think I can safely identify with E. von Martens' species, although I have seen but one not quite full grown specimen of the latter. Diagnosis and figure agree very well.

20. CLAUSILIA RECTALUNA, n. sp., Pl. I, Fig. 9.

Testa fusiformis, solidula, subpellucida, striatula, pallide cornea; anfr. $11\frac{1}{2}$ ultimus penultimo subaequalis, irregulariter costulatus; apertura subobliqua, tetragono-piriformis, peristoma continuum, solutum, expansum, valde incrassatum, reflexiusculum. Lamella supera valida marginem attingens cum spirali contigua, infera antrorsum fere obsoleta, retrorsum subverticaliter ascendens, in margine peristomatis incrassata, nodulifera; lamella subcolumellaris valida emersa usque ad marginem producta, fossula ab infera discreta. Plica principalis obsoleta punctiformis cum lunella recta conjuncta, plica suturalis post lunellam una brevissima, palatales nullae.

Alt. 18-20, lat. 4, apert. long. 4, lat. 3 millim.

HAB. Kamatokogiro.

By its peculiar inner structure this remarkable shell can only be compared with the last mentioned species, with which it has in common the almost vertical and receding lower parietal lamella, the long and straight lunar plait, and the strongly emersed subcolumellar lamella. It is, however sufficiently characterised as a separate species by the short plica principalis (which does not exist in C. hyperolia), the existence of a short sutural plait, the want of spiral lines on the epidermis, the horny colour, and the lower and of the lamella infera. This is more spirally twisted, gradually evanescent towards the peristome, but again thickens on the margin into a small knob, while the same lamella of C. hyperolia is cut off abruptly.

21. CLAUSILIE APTYCHIA, n. sp., Pl. I, Fig. 10.

Testa ventricosulo-fusiformis, solida, subpellucida, subtilissime striatula, pallide flavescens, saepe decollata; anfr. 11½ convexiusculi, ultimus penultimo.subacqualis, apertura subobliqua rotundato-tetragona, peristoma continuum, solutum, valde incrassatum, reflexiusculum. Lamella supera marginalis, mediocris, cum spirali contigua, infera antrorsum obsoleta, subtus truncava, verticaliter ascendens, intus validissima ante lamellam spiralem tenuem evanescentem abrupte desinens, lamella subcolumellaris ralida emersa usque ad marginem producta. Plicae palatates nullae, lunella obsoleta. Clausilium satis angustum, marginibus parallelis, antice rotundatum.

Alt. 22, lat. 41, apert. long. 5, lat. 4 millim.

HAB. Hakoni.

Another interesting novelty of the subgroup of *C hyperolia*, nearly related to the two preceding species, but larger than either of them and somewhat more ventricose. There are not any palatal plaits and even the lunclla is in some specimens entirely obsolete, in the others there is a thin layer of calcarcous matter parallel with the outer edge of the *clausilium*. The spiral lamella is very low and thin and its inner end almost evanescent, although it extends beyond the inner end of the *lamella infera*. The latter is comparatively short, but very thick and high. Its abruptly cut off outer end is more like that of *Cl hyperolia*, but somewhat more visible in the aperture; it then ascends vertically almost without any spiral twist and occupies nearly half the width of the whorl, the inner end being again truncated.

The systematic arrangement of these three species ought to be: rectaluna, hyperolia, aptychia, the first having rudimentary principal and sutural plaits and being thereby more nearly related to the preceding groups. I have, however, given Clausilia hyperolia the first place as the only species hitherto described. II.—Clausilia Nevilliana, amew Species from the Nicobars.

By O. F. von Möllendorff, Ph. D.

(Received January 15th; -Read April 5th, 1882.)

CLAUSILIA NEVILLIANA, n. sp., Pl. I, Fig. 11.

Testa elongato fusiformis, subtiliter oblique striatula, fusca, nitidula; anfr. 10 convexiusculi, apertura mediocris, fere verticulis, elongato-piriformis, sinulo recto perlongo, peristoma continuum, solutum, tenue, brevissime expansum, superne profunde sinuatum fere angulatum. Lamella supera obliqua, marginalis, valida, cum lamellá spirali continua, infera a supera valde remota, spiraliter recedens, brevissime conspicua. Plica principalis longa, palatales duae majores profundae, ventrales, (antice intuenti suprâ aperturam conspicuae), lunella nulla Clausilium? (non vidi.)

Alt. 20, lat. 4, apert. long. 4, lat. 3 millim.

HAB. This very fine novelty was discovered by Mr., de Roepstorff on the island of Camorta, Nicobars, under a fallen tree in a damp place.

The small number of specimens—I have seen but two-has prevented as yet the examination of the igner structure of this interesting new This is the more to be regretted as it does not seem to belong to the same group as the only other species of the genus hitherto recorded from the Nicobars, Cl. wüllerstorffi, Zeleb. This species (of which I have seen one specimen in Brigade Surgeon Hungerford's collection) is nearly related to Cl. javana, Pfr., and should find its place in Böttger's second section of Phaedusa (Pseudonenia) and therein in the 5th subgroup (" Formenkreis") of Cl. javana. Our Clausilia nevilliana has nothing of the Nenia-like shape of that group, effected by the small number of whorls, the very large aperture, which is more or less protracted below. It is on * the contrary rather slender, the aperture is rather small and though not very oblique still not quite vertical. The closing apparatus agrees pretty well with the characters given by Böttger of his section Acrophaedusa (Clausilienstudien, p. 64), viz, a very long "principal plait," two or three rather long and deep palatal plaits, no lunella, small parietal lamella, piriform aperture, not dilatate peristome. This group was created for two Javanese species, Cl. cornea and junghuhm, Phil., and includes the Indian forms Cl. monticola, Godw.-Aust., and aracana, Theob. Unless the breaking up of a specimen should necessitate a different classification, I think that Clausilia nevilliana can more safely be considered to be an Acrophaedusa.

III.—Descriptions of some new Asiatic Clausiliæ. By O. F. von Möllendorff, Ph. D.

(Received and read May 3rd, 1882).

CLAUSILIA (PSEUDONENIA) ANDERSONIANA, n. sp., Pl. I, Fig. 12.

Testa ventricosulo-fusiformis, solidula, subtilissime striatula, fere laevigata, pallide corneofusca, apice obtusiusculo; anfr. 10 convexiusculi, ultimus valde attenuatus, subtus rotundatus, distinctius striatus; apertura parum obliqua, oblique piriformis, peristoma continuum, valde solutum, expansum, reflexiusculum, pallide corneum. Lamella parietalis supera obliqua, sat valida, cum spirali continua, infera crassa ante marginem subabrupte desinens, subcolumellaris immersa. Plica principalis valde elongata, palatales tres subventrales, divergentes, infima arcuata. Clausilium f

Alt. 20, lat. 4, apert. long 41, lat. 31 mill.

HAB. In insula Mergui provinciæ Tenasserim leg. Dr. Anderson.

This fine new Clausilia, of which Dr. Anderson discovered only two specimens in Mergui, is, as Mr. Nevill justly pointed out to me, nearly related to Cl. insignis, Gould, of the same province, to which species Dr. Böttger has assigned a separate group ("Formenkreis") in his subsection Pseudonenia of Phaedusa. It differs by the smaller size, less ventricose shape, the number of whorls 10 instead of 9, the more clongate and oblique aperture, the freer and more protruding peristome and its pale colouring and by the closing apparatus. The latter is much more immersed inasmuch as the palatal plaits of Cl. insignis are lateral, while those of our novelty are nearly ventral and are, together with the inner end of the very long principal plait, conspicuous in the penultimate whorl above the aperture. Besides, the number of palatal plaits is only three against five of Cl. insignis.

I add the diagnoses of two new Japanese species, which have recently been obtained by Brigade Surgeon Hungerford.

CLAUSILIA MICROPEAS, n. sp.

Testa gracilis, elongato-fusiformis, tenera, pellucida, subtiliter costulata; pallide cornea; anfr. $9\frac{1}{3}$ convexiusculi, apertura rotundato-piriformis, peristoma continuum, solutum, expansum, reflexiusculum, albolabiatum. Lamella parietalis supera marginalis obliqua sat valida cum spirali continua, infera valde remota, vix conspicua, subcolumellaris immersa. Plica principalis sat brevis, palatalis una supera brevis lateralis, interdum

secunda punctiformis. Clausilium linguiforme, marginibus parallelis, subtus acuminatum, haud incrassatum.

Alt. •101-111, lat. 21-21, apert. alt. 2-21, lat. 11-2 mill. •

HAB. Ad lacum Chinsinji insulæ Nippon leg. cl. B. Hungerford.

Affinis Cl. gracilispirae differt numero anfractuum minore, habitu minus gracili, apertura paullo majore, plica principali breviore, plica palatali (plerumque) unica. Speciem utramque ad subsectionem Cylindrophaedusam Boettgeri referendam esse existimo.

CLAUSILIA (HEMIPHEDUSA) SUBULINA, n. sp.

Testa gracili-fusiformis, subtiliter striutula, solidula, subpellucida, l' cornea, anfr. 10 subplani, ultimus rotundatus subinflatus, rugoso-striatus, apertura rotundato-piriformis, peristome solutum, expansum, reflexiusculum, incrassatum, albo-labiatum, superne sinuutum. Lamella parietalis supera marginalis valida, obliqua, cum spirali valida continua; infera remota, antrorsum evanescens, nodulum ad marginem emittens, subcolumellaris emersa. Plica principalis modica, palatalis supera divergens, lunella lateralis subobsoleta vel plicis 2 aut 3 punctiformibus confluentibus constituta. Clausilium linguiforme sat angustum subtus rotundato-attenuatum haud incrassatum.

Alt. 16, låt. 3, apert. alt. 32, lat. 27 mill.

· HAB. Ad lacum Chinsinji msuke Nippon leg. cl. R. Hungerford specimen unicum.

EXPLANATION OF PLATE I.

Fig.	1.	Clausilia	hungerfordiana, n. sp., × 2, p. 2.
Fig.	2.		oostoma, n. sp., nat. size, p. 4.
Fig.	3.		gracilispira, n. sp., × 2, p. 5.
Fig.	4.		sericina, n. sp., • × 2, p. 6.
Fig.	5.		caryestoma, n. sp , × 2, p. 6.
Fig.	6.		æthiops, n. sp., nat. size, p. 7.
Fig.	7.		tetraptyx, n. sp., × 2, p. 7.
Fig.	8.		fusavyensis, n. sp., nat. size, p. 8.
Fig.	9.		rectaluna, n. sp., x 2, p. 9.
Fig.	10.	-	aptychia, n. sp., × 2, p. 10.
Fig.	11.		nevilliana, n. sp., x 2, p. 11.
Fig.	12.		willerstorfi, Morch, nat. size, p. 11.
Fig.	13.	·	andersoniana, n. sp., × 2, p. 12.

1V.—Second List of Diurnal Lepidoptera inhabiting the Nicobar Islands.

By J. Wood-Mason, Deputy Superintendent of the Indian Museum,

Calcutta, and L. DE NICE'VILLE.

[Received April 10th ;—Read May 3rd, 1882.]

(With Plate III.)

RHOPALOCERA.

Family NYMPHALIDÆ.

Subfamily DANAINÆ.

- 1. RADENA SIMILIS, VAR. NICOBARICA, W.-M. & de N.
- J. A. S. B. 1881, vol. 1, pt. ii, p. 225, 3 Q (woodcut).



Tpperside.

Underside.



Upperside.

Underside.

Great Nicobar.

2. Danais Limniace, Cramer. Nankowri, Kamorta, and Katschall. 8. DANAIS AGLAÏOIDES, Felder.

Nankowri, Kamorta, Kar Nicobar, Katschall, Trinkut, and Great Nicobar.

4. DANAIS GENUTIA, Cramer.

Nankowri, Kar Nicobar, Kamorta, and Katschall.

5. Danais chrysippus, Linn.

One male from Katschall.

6. Danais megesippus, var. nesippus, Felder.

Nankowri and Great Nicobar.

7. EUPLŒA ESPERI, Felder.

Kamorta, Katschall, Pulo Kondul, and Trinkut.

8. EUPLŒA CASTELNAUI, Felder.

Kar Nicobar; and Mergui, Lower Tennasserim.

*9. EUPLŒA NOVARÆ, Felder.

Kar Nicobar (Felder); and Upper Tennasserim.

10. EUPLEA CAMORTA, Moore.

Nankowri, Katschall, Kamorta, and Kar Nicobar.

- 11. EUPLŒA SIMULATRIX, W.-M. & de N., Pl. III, Fig 1 &, 2 Q.
- J. A. S. B. 1881, vol. l, p. 229, 3; p. 228, 9 (as aberrant 9 of *E. camorta* from Gt. Nic.).
- Q. Wings above and below all lighter and more broadly bordered externally with paler of much the same tint as in E. camorta.

Anterior wings above with an increasing series of three subapical spots, an elongated subcostal spot, a minute dot near the end of the cell, and a larger one just beyond it near the base of the interspace between the second and third median veinlets, all white.

Posterior wings above spotless.

Wings below with the discal spots of all, and the subapical ones of the anterior pair, larger and more prominent, but with the submarginal series of the posterior incomplete and less distinct, only two speek-like representatives of them being present in one wing and three in the other, with a short linear dash between the submedian and the first branch of the median forming a seventh circumcellular mark in the posterior ones, and with all the spots coloured as in the male.

A second and smaller specimen approaches the male in the colour of the upperside and in the breadth of the pale outer borders; it lacks the seventh circumcellular mark, and has only one indistinct representative of the submarginal series of dots, on the underside of the posterior wings.

Length of the anterior wing 1.88-1.51; whence expanse = 3.86 - 3.18.

Great Nicoban

Appears to be very closely allied to the Javan E. sepulchralis, Butler.

Subfamily SATYRINA.

12. MYCALESIS MEDUS, Fabr.

Nankowri, Kamorta, Katschall, and Great Nicobar.

13. MYCALESIS DRUSIA, Cramer.

Nankowri, Kamorta, Kar Nicobar, Katschall, and Great Nicobar.

14. MELANITIS ISMENE, Cramer.

& Q. Kamorta.

15. ELYMNIAS MIMUS, W.-M. & de N., Pl. III, Fig. 3 3,4 9.

Kar Nicobar, Pelo Kohdul, Kamorta, and Katschall.

Subfamily NYMPHALINE.

16. CETHOSIA NIKOBARICA, Felder.

Nankowri, Pulo Kondul, and Great Nicobar.

17. CIRRHOCHROA NECOBARICA, W.-M. & de N., Pl. III, Fig. 5 3.

J. A. S. B. 1881, vol. I, p. 231, &.

Great Nicobar.

18. MESSARAS ERYMANTHIS, VAR. NIKOBARICA, Felder.

Kamorta, Katschall, and Great Nicobar.

19. ATELLA ALCIPPE, Cramer.

Katschall.

20. PYRAMEIS CARDUI, Linn.

Kamorta.

*21. JUNONIA ASTERIE, VAR. NIKOBARIENSIS, Folder.

Kar Nicobar (Felder).

22. Junonia Laomedia, Linn.

Kamorta, Nankowri, and Katschall.

23. HYPOLIMNAS MISIPPUS, Linn.

8 Nankowri and 2 Katschall.

24. HYPOLIMNAS BOLINA, Linn.

Great Nicobar and Tillangschong.

25. NEPTIS NICOBARICA, Moore.

Kamorta, Nankowri, Kar Nicobar, and Katschall.

*26. Neptis matuta, Hübner.

Nankowri (Felder).

27. NEPTIS MANANDA, Moore.

Kar Nicobar.

28. TANAECIA CIBABITIS, Hewitson.

Nankowri.

Family ERYCINIDÆ.

29. ABISARA BIFASCIATA, Moore.

Kar Nicobar.

Family LYCÆNIDÆ.

30. CURETIS THETYS, Drury.

Narkowri and Trinkut.

*31. CASTALIUS MANLUENA, Felder.

Kondul (Felder).

32. LAMPIDES ÆLIANUS, Fabr.

Kamorta, Nankowri, Trinkut, and Katschall.

33. LAMPIDES PANDAVA, Horsfield.

Nankowri, Kamorta, Katschall, and Trinkut.

34. LAMPIDES STRABO, Fabr.

Nankowri, Kamorta, and Trinkut.

35. LAMPIDES PARRHASIUS (Fabr.), Horsfield.

Nankowri and Katschall.

. 36. LAMPIDES PLATO, var. NICOBARICUS, W.-M. & de N.

Nankowri, Kamorta, Trinkut, and Katschall.

37. LAMPIDES ARDATES, Moore.

Kamorta, Katschall, and Nankowri.

38. LAMPIDES PLUMBEOMICANS, var. NICOBARICUS, W.-M. & de N. Katschall.

*39. Lampides cnejus, Fabr.

Kamorta (Moore).

*40. LAMPIDES KINKURKA, Felder.

Kar Nicobar (Kelder) and Nankowri (Moore).

*41. LAMPIDES KANKENA, Felder.

Kar Nicobar (Felder).

*42. Lampides kondulana, Felder.

Kondul (Felder).

*43. Lampides macrophthalma, Felder.

Pulo Milo (Felder).

44. LAMPIDES ROSIMON, Fabr.

Nankowri.

45. POLYOMMATUS KARSANDRA, Moore.

Kamorta, Katschall, and Trinkut.

46. POLYOMMATUS SANGRA, Moore.

Kamorta, Katschall, and Trinkut.

47. Hypolycena thecloides, Felder. .

Nankowri and Katschall.

*48. SITHON SUGRIVA, var. ARECA, Felder.

Kar Nicobar (Felder).

49. SITHON KAMORTA, Felder.

Numerous males from Kamorta, Nankowri, and Kar Nicobar; and numerous females from Kamorta; Great Nicobar (Felder).

*50. DEUDORIX ORSEIS, Hewitson.

Kamorta (Moore).

51. MYRINA ATYMNUS, Cramer., Nankowri.

Family PAPILIONIDÆ.

Subfamily PIERINA.

52. TERIAS HECABE, Linn.

Kamorta, Katschafl, Trinkut, and Nankowri.

53. TERIAS NIKOBARIENSIS, Felder.

Kamorta; and Kar Nicobar (Felder).

54. TERIAS DRONA, Horsfield.

Kamerta, Nankowri, and Katschall.

55. TACHYRIS IIIPPO, var. IIIPPOIDES.

Pap. hippo, Cramer, Pap. Exot. 1779, iii, pl. exev, figs. B. C. Q.

A pair from Kamorta are nearest to the N.-Eastern Indian variety (T. hippoides, Moore, Trans. Ent. Soc. Lond. 1881, p. 312, & ?); differing only in the wings of the male being not quite so broadly margined with brown either above or below.

56. TACHYRIS PANDA (Godart), Snell. v. Vollenhoven.

Great Nicobar.

57. TACHYRIS PAULINA, VAR. GALATHEA, Felder.

Males and a female from Nankowri, Katschall, and Great Nicobar.

The specimen of the latter sex differs from N.-E. Indian and Madras ones only in having the base and outer margin of the posterior wings washed with sulphurcous.

*58. CATOPSILIA CROCALE, Cramer.

Kamorta (Moore).

59. Pieris coronis, var. lichenosa, Moore.

Kar Nicobar and probably Kamorta.

Subfamily PAPILIONINE.

60. Papilio abistolochiæ, var. camorta, Moore.

Nankowri, Kar Nicobar, Kamorta, Katschall, and Great Nicobar.

61. Papilio polytes, var. nikobarus, Felder.

Males and females of the 1st form from Nankowri and Kar Nicobar; males from Pulo Kondul and Great Nicobar; and one female of the 2nd form from Nankowri or Kamorta.

' *62. Papilio agamemnon, Linn.

Kamorta (Moore).

Family HESPERIIDÆ.

*63. TAGIADES HELFERI, Felder.

Pulo Milo (Felder).

64. TAGIADES RAVI. Moore.

Nankowri, Kamorta, and Katschall.

65. ISMENE EXCLAMATIONIS, Fabr.

One female from Kamorta.

66. ISMENE MALAYANA, Folder.

Two females from Kamorta, and one from Katschall without the small semitransparent yellow discal speck between the two posterior branches of the median vein.

67. HESPERIA COLACA, Moore.

Kamorta, Nankowri, Katschall, and Trinkut.

68. HESPERIA AGNA, Moore.

Kamorta (Moore) and Katschall.

69. HESPERIA KARSANA, VAR. SATURATA. .

Hesperia karsana, Moore, Proc. Zool. Soc. Lond. 1874, p. 576, & Q, pl. lxvii, fig. 6.

Much darker and without a trace of spots on the upperside.

One female from Kamorta; and Kulu, N. W. Himalayas.

70. PAMPHILA PALMARUM, Moore.

Nankowri and Katschall.

71. TELÉGONUS THYRSIS, Fabr.

·Probably from Nankowri.

Although upwards of one thousand specimens, the product of a whole year's collecting carried on by Mr. de Roepstorff in conjunction with the native collectors whom Col. Cadell, Chief Commissioner of the Andaman and Nicobars, had so courteously placed at our disposal, have been examined since our first little list of Nicobar Butterflies was published in this Journal, we have but seven fresh species to add to that list. The meagreness of this result appears to be entirely due to the exceptional difficulties that beset the path of the collector of zoological specimens at the Nicobars. -difficulties arising partly from the unhealthiness of the climate, and partly from the visits of the settlement-officers to the more distant and productive islands, such as Katschall, Teressa, and Great Nicobar, being necessarily so few and of such short duration, but chiefly no doubt from the almost complete absence of clearings and of paths through the dense and often impenetrable forests, and the consequent uniform distribution of attractive flowering plants and anthophilous insects,-and not to the poverty of the fauna, for the above list speaks to this being a rich one, and, besides, it would be unreasonable to suppose that a group of islands clothed, as the Nicobars are, almost to the water's edge, with a rich and fairly varied tropical vegetation only supported some 70 species, or little more than one

third of the number that could in one season be obtained in the Calcutta district, which has been under cultivation for ages. But small as the net results of our work are, they already afford a tolerably clear indication that the Nicobar fauna, so far as the Rhopalocerous portion of it is concerned, possesses a much stronger Malayan element in its composition than that of the Andamans, whence we have received twice the number of distinct It would be premature to attempt a detailed analysis, but we cannot allow this opportunity to pass by without pointing out that, of the five recorded species of Euplan, three are unquestionably Malayan forms, and that neither of the five is represented either in peninsular and northern India or at the Andamans; that the only Elymnias is a local form of at Javan species with a representative in Burneo; that the Javan Tachyris punda appears never to have been before recorded from any place so far to the westward as Great Nicobar; that Hypolycana the cloides has hitherto only been reported from the Malay Peninsula and Singapore; that in Sithon kamorta and S. areca we have two striking and congeneric lycenids whose affinities are decidedly Malayan, instead of one, as in the Andamans; and that the Nicobar form of Radena similis more nearly resembles the Javan than it does any other.

In conclusion, we have to state that in the foregoing list Hesperia agna = P. mathias of our former paper (see Moore, Lep. Ceylon, where the differences between these too closely allied forms are for the first time pointed out), that Euplaa castelnaui = E phabus (Mr. W. L. Distant having made out to his own satisfaction and to ours that Felder's name has priority over Butler's), and that Danais genutia, Cramer = D. plexippus (Messrs. Salvin and Godman and others having recently shown that Linné's D. plexippus is not the Oriental species which had so long gone by that name, but an American species, and that the former ought to be known by the name bestowed upon it by Cramer); and we ought after having so pointedly drawn attention to their apparent absence, also to draw attention to fact of the presence, at the Nicobars of Hypolimnas misippus 2 and of Papilio polytes 2 second form, which latter, however, would appear to be of exceedingly rare occurrence.

An asterisk (*) is prefixed to the names of those recorded species of which we have not as yet received specimens.

EXPLANATION OF PLATE III.

- Fig. 1. Euplaa simulatrix, W.-M. & de N., 3.
- Fig. 2. Q
- Fig. 3. Elymnias mimus, W.-M. & de N., &. Fig. 4.
- Fig. 5. Cirrhochroa nicobarica, W.-M. & de N., &.

V.—On new and little-known Mantodea.—By J. Wood-Mason.
(Read August 2nd, 1882.)

Subfamily AMORPHOSCELIDÆ, Stăl.

AMORPHOSCELIS ANNULICORNIS.

Stal, Oefersigt af Kongl. Vetenskaps-Akad. forhand. Stockholm, 1873, p. 401.

I received an imperfect spirit specimen of this small but remarkable form several years ago from Nazeerah, Assam; and, while I was in England on furlough in 1877-79, Professor Westwood presented me with a dried female which, although also defective in many respects, has those parts present that in the Assam insect are absent, and which enables me to complete Stal's somewhat imperfect diagnosis drawn up from a specimen that had lost its abdomen. This part is long and almost linear, tapering very slightly and gradually towards the extremity, which extends a short distance beyond the closed organs of flight; its supra-anal plate is triangular with the sides slightly concave, as long as it is broad at the base, and carinate; and the cerci are racket-shaped, the basal joints being cylindrical, the two penultimate ones compressed and subfoliaceous, and the last expanded into a great broadly-oval plate. The anterior tibia have the tarsus inserted rather nearer to the base than to the apex, although from Stäl's description-," tarsis anticis ante medium tibiarum insertis"-one would have expected to find the reverse of this to be the case.

Subfamily EREMOPHILIDÆ.

CHERADODIS BRUNNERI, n. sp.

Q. Closely allied to Ch. rhombicollis, Latr, and Ch. Sernillei, W.-M., differing from both in the size, shape, and position of the femoral blotch (which is nearly thrice as long as broad, extends rather further in front of the ungual groove than it does behind it, and is followed by four black puncta arranged along the lower margin of the joint at the bases of alternate spines), and in having the posterior margin of the pronotum slightly convex instead of concave; from the former in its much narrower and from the latter in its rather broader tegmina; and from the latter in the upper margin of its fore femora being coarsely granulated, and sinuous instead of straight, in which latter respect it approaches the former.

HAB. Santa Fé de Bogotá, New Granada. The nymph from Bogotá assigned by me (J. A. S. B., 1880, Vol. XLIX, pt. 11, p. 83) with hesitation to Ch. rhombicollis agrees perfectly with the specimen briefly described above in the form and colouring of the fore femora and without

doubt belongs to the same species, as also in all probability do the specimens from New Granada named *Ch. strumaria* by Stăl.

EREMOPHILA ARABICA.

Saussure, Mél. Orthopt. 3 me fasc. Suppl. 1871, p. 378, Q, from Djeddah.

For the first specimen of an Eremophila from the desert country on the north-western frontier of India, I am indebted to Mr. Francis Fedden, of the Geological Survey, who obtained it in Western Sind. It is a female, and it differs from de Saussure's description of the above species only in having five instead of four spines on the outer edge of the fore tibias. I have recently received from Mr. Murray of the Karachi Museum three females and two males of the same species, which exhibit a considerable amou') to f variation in size, in the roughness of the integument, and in the number of spines on the outer edge of the fore tibias, two specimens having only four and another only three developed on one tibia but the usual number on the other in each case. A male taken some years ago in the Suliman Range, and presented to me with some other insects, by Professor V. Ball, differs from the Sind specimens in having the band on the underside of the tegmina broader and 14 teeth instead of 13 on the inner side of the fore tibies.

The four posterior legs, of which de Saussure makes no mention in his description, and which may have been wanting in his type specimen, are all annulated with brown and roughened with spiniform granules on the upperside in the Indian specimens.

No species of this remarkable desert genus has before been recorded from any place further to the eastward than Djeddah in Arabia.

TARACHODES INSIDIATOR, n. sp.

3. Body and appendages brown of the colour of a dead and decayed leaf. Antennæ rather coarsely setaceous. Pronotum with a polished conical spine on each side at the junction of the anterior with the fateral margin, which is obsoletely denticulated as far back as the level of the supracoxal groove.

Organs of flight extending by about 1/6 of their length beyond the extremity of the abdomen, not quite perfectly hyalin, being just perceptibly milky, with the veins and veinlets horn-coloured, short-streaked or annulated with darker in the anterior area of both pairs, though much less distinctly so in the wing's than in the tegmina, the latter semiopaque horny anteriorly, as also are the former in a less degree; the stigma of the latter long and linear, pale whity-brown, almost colourless.

Legs obsoletely and rarely punctated and mottled with darker, and only moderately pubescent. The anterior ones marked with darker-brown (? red in the living insect) on the inner surface, the smooth-crested coxa

being tipped at both ends, the trochanter streaked, and the femur ornamented along the middle with a streak commencing at the base and tapering to a point before the extremity of the joint; fore tibia furnished with 15 and 13 spines on the inner and outer edges respectively.

Abdomen slightly fusiform, with at least the 2nd to 7th of its ventral arcs bimaculated with dark brown. Cerci rather broad.

Total length 47 millims.; height or length of head 6.5, breadth 8; length of pronotum 11.5, greatest breadth (between the lateral bulgings) 6; length of meso. + metanotum = 10; of abdomen 23:5, greatest breadth of abdomen 0.75; length of togmina 40, breadth (just before the *middle) 11.5, of the marginal field 2; length of wings 35; length of fore coxa 7, femur 10; of intermediate femur 7, tibia 675; of posterior femur 8.75, tibia 8.75; of cerci. 7.

HAB. Nyassa.

TARACHODES DISSIMULATOR, n. sp.

3. Pale greyish testaceous or earth-coloured, with the head, the upper (outer in the anterior ones) surface of the legs, and the pronotum symmetrically, speckled and mottled with darker.

Head with the line of the vertex very slightly bisinuous. Antennæ extremely finely-setaceous. Pronotum with two conical tubercles on each side at the junction of the obsoletely denticulate lateral with the anterior margin, which latter has a minute rounded median emargination.

Organs of flight in repose extending but little beyond the extremity of the abdomen, not quite hyaline, with veins and veinlets pale testaceous marked, especially in their anterior area, with dark brown short coalescent streaks, both more clouded anteriorly, the tegmina with an oval discoidal pale patch before the middle devoid of dark marks followed by another irregular and less distinct; the stigma shorter and brownish. Legs and leg-bases long-pubescent; the anterior pair internally yellowish and conspicuously marked with shining black, the coxa (which has its upper crest minutely 4-denticulate) throughout except at its two ends, and the femur from the base to the end of the second third, processes being given off from the lower margin of the black patch to all but the apical one of the black spines of the inner and inferior crest and from its distal end along each side of the femoral brush; fore tibiæ armed internally with 14 teeth concolorous with the outer surface and internally with the same number of jet-black spines.

Prosternum marked behind the middle with a large and conspicuous deep, but dead, black cordiform blotch, which is succeeded by a pair of similarly coloured puncta placed near the posterior margin of the somite : and by a small roundish, also dead black, spot on the middle of the metathoracic sternum.

Abdomen more broadly fusiform; its cerci, though narrow, have the four or five terminal joints distinctly foliaceous.

Total length 41 millims.; height of head 6, breadth 7 25; length of pronotum 10 5, greatest breadth 5 25; length of meso. + metanotum 9; of abdomen 20, greatest breadth 7; length of tegmina 31, breadth 8 5, of the marginal field 1 5; length of wings 26; of fore coxa 6 5, femur 9 5; of intermediate femur 6 5, tibia 6; of posterior femur 7 5, tibia 7 5; of cerci 5 5.

HAB. Cameroor Mountains, West Africa.

Genus DIDYMOCORYPHA, W.-M.

Ann. and Mag. Nat. Hist. 1877, March, p. 222.

DIDYMOCORYPHA ENSIFERA.

Didymocorypha ensifera, Wood-Mason, loc. cit.

Tyrgocoles gracelepes, Stal, Syst. Mant. 1877, p. 17, 3.

In the structure of the head this remarkable form differs from the similar and allied *Pyrgomantis* of Africa in having the juxtocular lobes prolonged into two tall cones which touch one another in the middle line instead of the middle of the vertex together with the juxtocular lobes elevated into a median azygous process,

The part of my description (loc. supra cit.) relating to the prothorax should read thus:—" Prothorax narrow, with its sides suparallel, slightly narrowed behind the insertion of the fore legs, then widening again slightly to its base; its supracoxal dilatation and cervical groove hardly perceptible; its neck quadrate; its disk," &c., &c.

The structural differences between the Asiatic Schizocephala bicornis and the African Episcopus (olim Schizocephala) chalybeus are of similar kind and of equal importance; in the former the "ocular spines" are in reality prolongations of the juxtocular lobes of the vertex, while in the latter the faceted cornea of the eyes is itself produced upwards into a conspicuous spine.

HAB. Tinpahar, on the eastern flank of the Rájmáhal Hills; Ceylon (Stăl); and Kulu, Kangra, in the N.-W. Himalayas.

The names proposed by me for this remarkable form-have priority over those of Stăl by several months.

EPISCOPUS CHALYBEUS.

Schizocephalu chalybea, Burm., Handb. d. Entom. 1839, vol. ii, p. 552.

Oxyophthalma chalybea, Saussure, Mél. Orthopt. 4me fasc. 1872, p. 12, fig. 22 a, &.

Episcopus chalybeus, Stal, Syst. Mant. 1877, p. 18, from Damara Land.

2. Organs of flight abbreviated. Tegmina about 1½ times as long as the pronotum, scarcely extending to the middle of the fourth abdominal

somite, thin-coriaceous, opaque, light yellowish green, the anal gusset alone membranous and semihyaline. Wings reaching to a little beyond the end of the 3rd abdominal somite reduced nearly to a quadrant of a circle, their anal emargination almost none, their anterior area semicoriaceous, yellow, their posterior area at the base and along the abdominal margin membranous and milky like the anal gusset of the tegmina, ornamented in the middle by a large violet-brown metallic blotch (on which the veins are broadly margined with paler and yellower brown), at the basal end of which are 3 or 4 small opaque yellowish spots on transverse veinlets, and between which and the outer margin are alternate arcs of violet-brown and opaque yellow.

Total length 47 millims.; length of pronotum 11; of tegmina 10; of wings 12.5.

HAB. South Africa (J. P. Mansel Weale).

DYSAULES LONGICOLLIS.

Stál, Syst. Mant., 1877, p. 18, & non Q, from Bengal.

Q. Wings and tegmina, abbreviated, semiopaque; the latter scarcely longer than the pronotum, yellowish horny with the meshes all faintly smoky or sordid, and with the apex and a discoidal punctular spot fuscous; the former wifh the anal emargination very slight and shallow and obtuse-angled, with the anterior area reddish-horny tipped with fuscous, and the posterior bright yellow and bearing near the base a large oval dark violet-fuscous patch, which is succeeded by a number of concentric lines of the same colour extending to and becoming successively closer and closer together towards the outer margin, where they unite to form with the fuscous apex a fuscous outer border decreasing from the apex to the posterior angle of the organs.

Total length 56 millims.; length of pronotum 18; of tegmina 19, width of tegmina 6; length of wings 15.

3. 2. Anterior femora marked on the inside just in front of the ungual groove by a small round black spot.

HAB. 3º Kulu, Kangra, in the N.-W. Himalayas and Bengal (Stäl).

Var. BREVIPENNIS. 2. Organs of flight more abbreviated; the tegmina being shorter than the pronotum, and the wings having the shape of a quadrant of a circle with the anal emargination less evident.

Length of pronotum 18.75, of tegmina 15.5, and of wings 12.5 millings. Hab. Bangalore, Mysore, S. India: obtained by a soldier of H. M.'s 45th Regt., whom I formerly employed to collect for the Museum.

The eyes in all specimens of the species are furnished near the summit with a very minute and smooth granule, or blind spot, overlooked by Stäl.

Subfamily MANTIDÆ.

GONYPETA AUTHÆMON, n. sp.

Q. Body and appendages pale fleshy brown or earth-coloured thickly punctulated and marbled with darker; the still darker markings of the tegmina and legs of a rich warm vandyke-brown, arranged on the latter in rings, especially on their two terminal divisions; postacetabular portion of the prosternum, all out the anterior margin of the mesosternum, and the intermediate coxe internally, jet-black.

Facial shield crescentic, about thrice as broad at its anterior or inferior margin as it is long. Pronotum strongly dilated at the insertion of the fore legs, whence it narrows to either end, its setulose margins scarcely denticulated and slightly hollowed out posteriorly; the disc of its anterior lobe convex, raised into a prominent trilobed obcordiform boss, that of its posterior lobe bearing an indistinct raised median longitudinal line, on either side of which is a row of smooth and very low rounded tubercles arranged in four pairs, of which the one next to the posterior margin of the somite is the most prominent, coloured dark brown, and separated from those in front by a transverse depression.

Tegmina subcoriaceous, abbreviated, about 21 times as long as the pronotum, not reaching to the extremity of the abdomen, their marginal field spotted longitudinally with rich dark brown, their veins and long linear stigma whity-brown, the former spotted and streaked with dark brown, their membrane concolorous with the body and legs, their discoidal field marked across the middle of its length with a large spot or band narrower at each end and broader in the middle, their posterior area or anal gusset with the meshes brown and the net-work whity-brown, their interior radial vein and the first branch of the ulnar both simple and undivided, and the anal and axillary veins anastomosed very close to the posterior margin. Wings semiopaque, dull red, with the outer margin of both areas rather narrowly margined with fuscous, on which the transverse veins are whity-brown indistinctly edged with subhyaline; anterior margin having the veins towards the apex streaked with darker and the membrane paler and consequently presenting a spotted appearance; anal emargination distinct, the apex of the posterior area reaching the level of that of the anterior.

Legs all annulated with bands of brown punctulations, the anterior ones externally; with the first joint of the tarsus in all longer than the rest taken together. Anterior tibiæ more richly (almost black) banded internally than externally, armed below in the outer edge with 11 and on the inner with 9 spines exclusive in each case of the terminal claw; anterior

coxe scarcely denticulated on the upper crest, furnished with hairs rather than with spines, punctulate externally but internally washed with fuscous along the middle; femora dilated, triangular, only about twice as long as broad with their superior crest sharp and arcuate, and with a large oval black blotch preceded by and marked with a whity-brown patch on their inner face.

Total length (about) 28 millims.; length of pronotum 5.75, of which the anterior lobe is 25, width of pronotum at dilatation 3.5; width of head 5.3; length of tegmina 15, width of tegmina 4.5, of marginal field 1; length of wings 12, width of their fuscous outer border about 1; length of fore coxa 6, femur 6.5, width of femur at angulation 3; length of intermediate femur 8, tibia 6, tarsus 6; of posterior femur 9, tibia 9.5, tarsus 9.5.

HAB. A single specimen was obtained at Minthantoung, on the Tenasserim river, near Mergui, by Dr J. Anderson on December 22nd, 1882.

EUCHOMENA THORACICA.

Mantis (Thespis) thoracica, De Haan, Orthopt Orient p. 91, Q.

Phasmomantis? thoracica, Saussuro, Mélanges Orthopt. i. 3" fasc. p. 192 (44); ibid. p. 403 (279).

Fischeria thoracioa, Saussuro, op. cit. ii. 4º fasc. p. 58.

Euchomena thoracica, Wood-Mason, Ann. and Mag. Nat. Hist. 5th ser. vol. i, 1878, p. 144, Q.

Muntis heteroptera, De Haan, op. cit. p. 78, pl. xviii, fig. 1, & (nec fig. 2, Q).

Many years ago I recognized an insect obtained by my native collector at Johore in the Malay peninsula, as the Mantis thoracica of De Haan, a species briefly described in Latin from a specimen without locality, and in 1878 I published a short account of it referring it to the genus Euchomena. I have since received from Mr. II. O. Forbes, who obtained the insects at Bantam in the island of Java, two spirit-specimens of the male of De Haan's Mantis heteroptera, which, on comparison with the female insect above-mentioned, prove to be examples of the opposite sex. The insect from Celebes considered by De Haan to be the female of his Mantis heteroptera consequently represents, as indeed its totally different structure shows, a totally distinct species, for which the name heteroptera may conveniently be retained.

The following are the measurements of one of Mr. Forbes' specimens of the male:—

Total length of body 62.5 millims.; height of head 3, breadth of head 6; length of pronotum 28, of which the anterior lobe is 5, breadth of pronotum at narrowest part just behind dilatation 1.5; length of tegmina 35, width of tegmina across middle 6, width of marginal field 1.3; length

of abdomen 24; •f fore coxa 12.5, of femur 15, of its unarmed part 8; of intermediate femur 15, tibia 12.5; of posterior femur 16.3, tibia 16.3.

The fore tibiæ are armed with 7-14 teeth.

The legs are all banded and the apex of the fore femur is Gark brown on the inner face, as in the female.

HIERODULA (SPHODROPODA) QUINQUEDENS.

Mantis 5-dens, MacLeay, King's Suivoy.

Hierodula quinquedens, Méi. Orthopt, Ame fasc. p. 42. Q.

This curious species unquestionably belongs to the section Sphodro-poda as by Stäl defined; being provided with a marginal series of tubercles on the under surface of the anterior lobe of the pronotum, as well as with a preacetabular spine, and having the margins of the outer face of the fore femora granulated. The form and colouring of the fore coxe are remarkable: these are broadly bevelled rather than grooved at the upper margin of their inner face, and the bevelled edge is rich orange-coloured marked with white or lighter vertical stripes, the prolonged bases of the marginal spines, the rest of the surface being pale violet. The colours of the tegmina and wings are no less remarkable, the latter being hyaline yellow, but the former opaque reddish brown varied with yellow of the colour of the stigma throughout except on the under side of the marginal field, which is red-violet broadly bordered externally with black.

The front edge of the tegmina is denticulate, but the four posterior femora are devoid of all traces of a lateral ridge; as in *H.* (S.) dentifrons, Stäl.

HAB. Trinity Bay and the northern territory of South Australia (C. French).

HIERODULA (SPHODROMANTIS) BICARINATA.

Hierodula licarinata, Saussure, Bull. Ent. Suisse. vol. iii, 1869, p. 68, 3 2, et Mél Orthopt. 3me fasc. 1871, p. 222, pl. 5, fig. 22, 2.

Mantis kersteni, Gerstaecker, Arch. f. Naturg. 1869, p. 209, 3, et v. d. Decken's Reisen in Ost-Africa 2te Band 2te Abth., 1873, p. 13

I have a large series of both sexes of this species from the Cameroon Mountains, Somali Land, South Africa, and Sierra Leone.

Like the closely allied *H. gastrica*, Stäl, this species has the front edge of the tegmina strongly toothed* so as to serve as a stridulating organ, and a strong ridge on the apical half of the upper or posterior face of each of the posterior femora, by which doubtless the toothed edge

^{*} See Fig. 2 of my memoir 'On the Prosence of a Stridylating Apparatus in certain Mantidee,' in Trans. Ent. Soc. 1878, p. 263 ct seq.

of the partially separated tegmina is rubbed; for, if the tegmina of a limply-articulated spirit-specimen be moved horizontally outwards, so as to be slightly separated from one another, their toothed anterior margin comes quite naturally into relation with these ridges, and, if either of the four posterior legs be then rapidly moved backwards and forwards, a crepitating or rasping sound is given out, which in the living insect, with its wings so disposed as to act as resonators, would, I feel confident, be as loud as that made by many grasshoppers in scraping their toothed femora across the sharp projecting nervures of their tegmina.

While I was engaged in correcting the first proof of this paper Mr. J. G. Furnivall, a gentleman who had lived and travelled for many years in South Africa, informed me that stridulating Mantises very frequently came under his notice during his residence in that country; that the sounds emitted by them were as loud as, but more empitating in character than, the hiss of a large snake; and that, on account of their possessing these sound-producing powers in so eminent a degree, it was a common practice with native children to bring specimens of them alive as curiosities to the European settlers. The species observed by Mr. Furnivall was in all probability Idolomorpha capensis, Burmeister.

HIERODULA (SPHODROMANTIS) ARABICA, n. sp.

Hierodula trimacida, Wood-Mason, Ann. & Mag. Nat. Hist. 1878, 5th ser. vol. i, p. 147, (nec Saussure).

2. Very closely allied to H. (S.) bioculata, Burm., but differing in its much less expanded pronotum (which is scarcely more enlarged anteriorly than that of H. trimacula), in its more pointed and thinner tegmina (which are thin-coriaceous in the marginal field, but membranous and only slightly clouded throughout behind the principal nervure), in its less strongly spined coxe (two or three spines of which are similarly connected with yellowish callosities on the inner face), and in the four-branched discoidal vein of its wings.

Total length 65; length of head 7.75; breadth of head 9.5; length of pronotum 223, of which the anterior lobe is 65; length of teginina 43, breadth 13, of marginal field 4; length of wings 37; of fore coxa 17, femur 20; of intermediate femur 17.5, tibia, 17; of posterior femur 21. tibia 23.5.

Oman, Arabia. Obtained by Colonel Miles.

The anterior edge of the tegmina is delicately toothed and the four posterior femora are laterally ridged; the sides of the anterior lobe of the pronotum are peculiarly straightened as if truncate; and the fore tibiæ are armed with 10 teeth on the outside and with 16 or 17 on the inside.

HIERODULA (SPHODROMANTIS) MUTA, n. sp.

2. Of small or moderate size, green.

Facial shield broader than long, 2-4 carinate, the two lateral carinæ obsolescent. Pronotum of about the same shape and proportions as in *H. trimacula*, but with the margins more narrowly rounded at the dilatation, and very distinctly denticulate nearly to the base of the posterior lobe.

Organs of flight extending little if at all beyond the extremity of the abdomen, with the apex of their anterior area sharply pointed. The tegmina coriaceous with the posterior margin broadly, and the anal area wholly, membranous; their anterior edge appearing indistinctly and irregularly jagged under a lens; their stigma elongate, narrow, with a brown point at either end. Wings hyaline a little obscured with greenish along the front margin and at the very apex, where, also, the transverse venulation is denser; their discoidal vein two-branched on one side and three on the other.

Fore coxa armed on the upper crest with numerous very small teeth (five or six of which, a little larger than the rest, are yellow-based, and arise from the inner face), devoid of the usual marginal groove, but ornamented on the inner face with two large subquadrate or subrotundate depressed yellow spots extending from the edge of the upper crest for more than two-thirds of the distance towards the lower margin, separated from one another by a large oblong jet-black spot about 1½ times as large as either of them, and each bounded at its free end by a jet-black line, and with a very much smaller yellow spot touching the black encircling line of the basal one of the large spots; posterior femora not ridged on their upper or posterior faces, as in the stridulating species. The fore tibiae are armed in the outer side with 10 (there are only 8 and a rudiment on one tibia, owing probably to an injury received during larval life), and on the inner with 13 teeth.

Total length 57 millims.; length of head 6.5, breadth of head 8; length of pronotum 19, of which the anterior lobe is 6, breadth of pronotum at dilatation, 6; length of tegmina 36, breadth of tegmina 10, breadth of marginal field 3; length of wings 31; of fore coxa 13, femur 16.5; of intermediate femur, 16, tibia 13.5; of posterior femur 20, tibia 20.5.

HAB. Cameroon Mountains, West Africa.

HIERODULA SIMULACRUM.

Mantis simulacrum, Fabr., Ent. Syst. vol. ii, 21, 34

from Bantam in Java.

----- Burm., Handb. d. Entom, vol. ii, p. 536.

Hierodula simulacrum, Saussure, Mél. Orthopt. 3me fasc. p. 225, fig., 23, ç, 23 &. A specimen of the female has been received from Mr. H. O. Forbes

HIERODULA STERNOSTICTA, n. sp.

9. Allied to *H. vitrea*, Stoll, from which it differs in being larger and much more robust, in its much more opaque tegmina (which are finely serrated on the anterior margin so as to serve as stridulating organs), in having the fore tibiæ armed with 12 and 15 instead of 11 and 14 teeth, in having the basal half and the lower apical lobe of the fore coxe, with the lower half of the base of the fore femora to a little beyond the ungual groove, washed with red on the inside, in the prosternum and mesosternum being symmetrically punctated with dark red-brown of the colour of the lower apical lobe of the fore femora, and in the tegmina being bordered in front with pale red-violet on the underside.

Total length 85 millims.; length of pronotum 30.5, of which the anterior lobe is 9, breadth at supracoxal dilatation 10; length of tegmina 52, breadth 20.5, breadth of marginal field 6.5; length of pre coxa 19, femur 24; of intermediate femur 20, tibia 18; of posterior femur 23.5, tibia 25; breadth of head 12, length 10.

The discoidal vein of the wings is 4 and 5-branched in the type specimen, 3 and 4 in another, and 3 and 4 in a third, in which the anterior branch of the three-branched wing is forked.

HAB. Near Trinity Bay, Australia (C. French). Nine specimens, 3 adult females, and 3 nymphs of each sex.

HIERODULA (RHOMBODERA) ATRICOXIS, VAR. GRANDIS.

- 9. Differs from typical *Hierodula atricoxis*, W.-M., in its larger size, in the relatively narrower foliaceous expansions of its pronotum, and in having the two anterior black spots of the prosternum squarish instead of pyriform.
- Total length about 100 millims.; length of pronotum 33, of which the anterior lobe is 10, greatest breadth of pronotum 16, breadth of primitive pronotum at subracoxal dilatation 11.5; length of tegmina 62, breadth of tegmina 23.5, breadth of marginal field 7.5; length of fore coxa 21.5, femur 27; of intermediate femur 22.5, tibia 20.5; of posterior femur 27, tibia 29.5.

HAB. Murray Island, Torres Straits.

HIERODULA (RHOMBODERA) FLAVA.

Mantis flava, De Haan, Orthopt. Orient. p. 68, & 2, from Java.

Mantis macropsis, Giebel, Zeitschr. f. gesammt. naturwiss. 1861, p. 111, from Banka.

Hierodula (Rhombodera) macropsis, Saussure, Mél. Orthopt. 3me fasc. p. 218, fig.
18, \$\forall \text{ Suppl p. 408} \text{ et 4me fasc. p. 36, \$\sigma \text{ *}\$}

A specimen of the female of this very distinct species has been forwarded to me from Bantam in Java by Mr. H. O. Forbes.

The forc margin of the teginina is minutely and irregularly jagged, but not modified to serve as a stridulating organ, as in some of the other Eastern species of the same section.

HIERODULA (RHOMBODERA) BASALIS.

Mantis basalis, De Haan, Orthopt. Orient. p. 67 9.

Hierodula (Rhombodera) basalis, Saussure, Mél. Orthopt. 4 mc fasc. p. 35, fig. 6, 7, 9, from Java and Malacca.

Three fine specimens of the fernale were recently obtained near Mergui by Dr. J. Anderson, all having the stigma encircled with rich dark brown. From the anal orifice of one of them, there project the terminal coils of two specimens of a species of *Gordius* measuring five and eight inches in length respectively.

The fare margin of the tegmina is not serrated.

MANTIS, Linn., Sauss.

All the species furnished with 9 spines (African) on the outer edge of the fore tibic are distinguished from those (European, Asiatic, and African) with only 7 by having marginal denticles on the under surface of the anterior lobe of the pronotum, as in Sphodropoda and Sphodromantis, sections of Hierodula.

The following species belongs to this category :-

MANTIS CALLIFERA, n. sp.

Q. Pronotum much slenderer than in *M. pia*, Serville, and more suddenly narrowed behind the insertion of the fore legs.

Anterior coxe armed on the upper crest with numerous minute denticles, and ornamented on the inside with four large highly polished convex oval callosities (red or yellow in the living insect) connected with the bases of as many minute spines springing from the side of the crest; femora without black marks; tibiæ armed with 9 spines on the outer edge and 13 on the inner in one specimen and with 8 to 9 and 12 to 13 in the other.

Total length about 62 millims.; of pronotum 20.75, of which the posterior lobe is 15, width of pronotum at dilatation 5.25; length of tegmina 47; of fore coxa 14, femur 18; of intermediate femur 14, tibia 11; of posterior femur 17.5, tibia 17.5.

HAB. Cape of Good Hope,—two specimens.

IRES ORIENTALIS, n. sp.

- 3. Q. Much slenderer than *I. oratoria*, Linn., from which it also differs in being without a trace of talc-like fenestræ in the anterior area of the wings.
- 3. Organs of flight long, very delicately clouded with green and almost perfectly hyaline everywhere except in the marginal field of the

tegmina and at the anterior margin of the wings, in which parts they are semiopaque bright green; posterior area of wings ornamented with a large oval violet-fuscous subbasal blotch succeeded by four or five concentric lines of the same colour, which are successively narrower and less distinct from within outwards.

- 2. Organs of flight much abbreviated. Tegmina semicoriaceous, light bright green like the body and legs. Wings reduced nearly to a quadrant of a circle, the margin and the apex of their anterior area yellowish-green, the rest of the anterior, together with the base of the posterior, area dull wine-red, their posterior area bearing a huge violet-fuseous discal blotch, between which and the outer margin the ground-colour is yellow marked with a series of about four concentric violet-fuseous lines successively decreasing in width and distinctness from within outwards.
- Total length 3 40, 2 42 millims.; length of prontum 3 11, 2 12, width of pronotum at dilatation 3 3, 2 3.5; length of tegmina 3 28, 2 13, width of tegmina 3 6.5, 2 5; length of wings 3 25, 2 10.5.

IIAB. Kulu Valley, Kangra, in the N.-W. Himalayas, where it was discovered in extraordinary numbers in 1880 by Mr. A. G. Young.

Polyspilota insignis, n. sp.

. 3. Head $1\frac{1}{3}$ times as broad as long; facial shield pentagonal, also about $1\frac{1}{3}$ times as broad as long; occili all oval and equal and rather close together, the two posterior being not much further from one another than either of them from the anterior; antennæ black, concolorous with the head at base.

Posterior lobe of pronotum about 3½ times as long as the anterior, strongly roof-shaped with a prominent but smooth raised dorsal ridge; supracoxal dilatation well-developed, rounded, on either side of which the margins of the pronotum are tolerably finely denticulate for about half the length of each lobe.

Organs of flight very long, extending by about one-forth of their length beyond the extremity of the abdomen. Tegmina semicoriaceous, ferruginous brown, the posterior margin and the anal gusset being alone membranous and pale smoky or sordid; marginal field with a large opaque blackfuscous blotch at the base followed by another and by six (including the apical one) fuscous-black transverse bands all commencing at the costa and extending to the middle of the discoidal field, growing paler as they go, and finally blending insensibly with the sordid of the posterior moiety; anal gusset with its transverse veinlets pale and lined with hyaline.

Wings dark smoky-quartz-coloured, with the longitudinal veins much darker and the transverse veinlets much paler and very narrowly lined with

hyaline on both sides; with the apex of the anterior area and six bands all commencing at the anterior margin and extending successively from the base of the organ further and further into the posterior area (where they pass insensibly into the paler ground-colour) very much darker smoky-quartz-colour; with the venation and membrane between these bands much lighter than elsewhere, so that the organs appear alternately banded with light and dark; and with the outer margin of the posterior area very narrowly semihyaline.

Fore femora and boxæ bifasciated externally with fuscous, the latter furnished with 8—9 minute, slanting, sharp, conical spinules on the upper crest, the former black on the inner side from the base nearly to the apex; fore tibiæ armed with 10 + 15 spines on their two inferior edges; the femora of the four posterior legs present obscure traces of transverse fasciæ.

Abdominal terga black-fuscous with the lateral margins paler.

Total length 85 millims.; of pronotum 31.5, of which the anterior lobe is 7, width of pronotum at supracoxal dilatation 7.75; height of head 7, breadth of head 9.5; length of fore coxa 16, femur 19.5; of intermediate femur 20, tibia 18.5; of posterior femur 24, tibia 25; length of tegmina 67, breadth of tegmina (across middle) 12.5; length of wings 59.

HAB. Cameroon Mountains, West Africa.

The female differs from the male in her larger size and stouter build, and in her shorter and broader organs of flight, the tegmina being only about 1; times the length of the pronotum and the wings reduced nearly to the form and proportions of a quadrant of a circle.

Genus MESOPTERYX, Sauss.

Bull. Entom. Suisse. vol. iii, 1870, pp. 234, 235.—Mél. Orthopt. 3mc fasc. p. 188.

MESOPTERYX ALATA.

Saussuro, op. supra. cit.

HAB. The Philippines. Manilla.

MESOPTERYX PLATYCEPHALA.

Tenodera platycephala, Stál, Syst. Mant. 1877, p. 56 Q.

3. Much slenderer than the female.

Pronotum smooth and rounded, carinate only for a short distance from the base; slightly enlarged at the insertion of the forelegs; the transverse impressed black lines of the underside of its lateral expansions having the form of elongate puncta barely extending half the distance from the base to the margin. Organs of flight when closed not extending further than the 8th abdominal somite, hyaline with horn-coloured (? green in the living insect) veins everywhere except in the marginal field of the tegmina (which is coriaceous opaque and bright-green margined posteriorly along and behind the principal vein with semiopaque horn-brown (? green) concolorous with the veins and shining stigma), and at the anterior margin of the wings, which is obscured with horn brown (? green).

The cerci are long and compressed from the middle of their length to the tip, in both sexes, but especially in this sex, in which they are narrowly foliaceous at the extremity.

Total length 97 millims.; length of pronotum 35.5, of which the posterior lobe is 29; length of head 5, width of head 8.5; length of tegmina 51; length of fore coxa 16, femur 18.5; of intermediate femur 19, tibia 17; of posterior femur 25, tibia 25.

The above description has been drawn up from a specimen deptured by any native collector between Moulmein and Meetan in 1877.

Another specimen from Nazecrah measures pronotum 33.5 and tegmina 48, and a third, obtained by Mr. S. E. Peal in the Sibsagar district, Assam, pronotum 34 and tegmina 50.5 millims.

Specimens of the female differ good deal in the degree of development of the organs of flight, two specimens from Moulmein measuringtotal length about 100-105 millims.; length of pronotum 37.75-39, of which the posterior lobe is 30.5-31.5; length of head 6.75-7, width of head 10-10; length of teginina 51.5-55.5, width of teginina 11-11, of marginal field 3-3; length of fore coxa 19.25-20, femur 21-21.75; of intermediate femur 20-20.5, tibia 19-20.5; of posterior femur 26-27. tibia 29-31; one from the Himalayas-total length 110 millims.; length of pronotum 42, of which the posterior lobe is 34; length of head 7:5, breadth of head 10.5; length of tegmina 55; of fore coxa 21, femur 24; of intermediate femure 28, tibia 21; of posterior femur 30, tibia 33; one from Sibsagar-total length 108 millims; of pronotum 42, of which the posterior lobe is 34; length of head 7, breadth of head 105; length of tegmina 40; of fore coxa 21.5, femur 24; of intermediate femur 22.5, tibia 21.25; of posterior femur 29.5, tibia 32; and the specimen described by Stal having the tegmina scarcely longer than the pronotum.

HAB. One male from the banks of the Houngdarau, on the road from Moulmein to Meetan, Upper Tenasserim; another from Nazeerah (Dr. Foster), and a third from Sibsagar (S. E. Peal), Assam. Two females from Moulmein (Captain Hood), a third from the 'Himalayas,' belonging in all probability to the Asiatic Society's collection, and a fourth from Aideo, Sibsagar (S. E. Peal).

MESOPTERYX ROBUSTA, n. sp.

Q. Prothorax longer and more robust than in *M. platycephala*, Stal, and slightly dirated at the insertion of the fore legs; its dorsal arc roof-shaped, with the raised median longitudinal line coarse and prominent throughout, and with the free edges of its relatively narrower foliaceous expansions straight posterior to the supracoxal dilatation instead of slightly convex and the under surface coarsely rugose-punctate, with the puncta translucent instead of black.

Organs of flight when closed reaching just to the extremity of the last, abdominal somite. The tegmina green with the marginal field coriaceous, the rest of the organs being membranous. The wings hyaline with the anterior margin alone clouded with green.

Legs 1 ther more robust. The fore tibie armed with 12 blunt teeth on the out ide and with 18 on the inside below.

Cerci only slightly compressed.

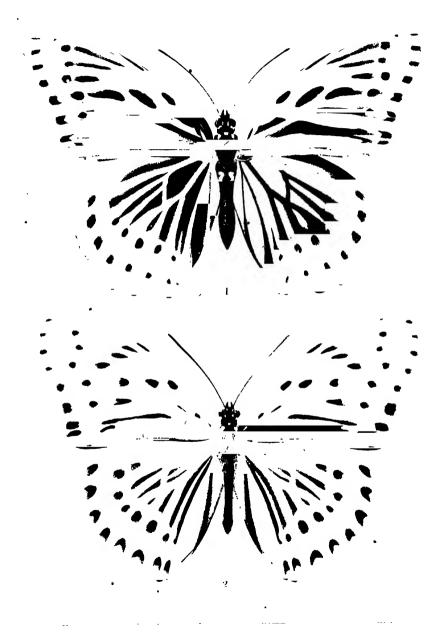
Total length 118 millims.; length of pronotum 45.5, of which the posterior lobe is 36.5; length of head 7.5, breadth 11; length of tegmina 65, breadth of tegmina 14.5, of marginal field 3.5; length of fore coxa 24, femur 27.25; of intermediate femur 23, tibia 21.25; of posterior femur 29.25, tibia 31.75; of cerei 12.5.

HAB. A single specimen obtained probably by myself on South Andaman Island in 1872, but possibly by one of the Museum collectors under Captain J. Butler in the Naga Hills, Assam.



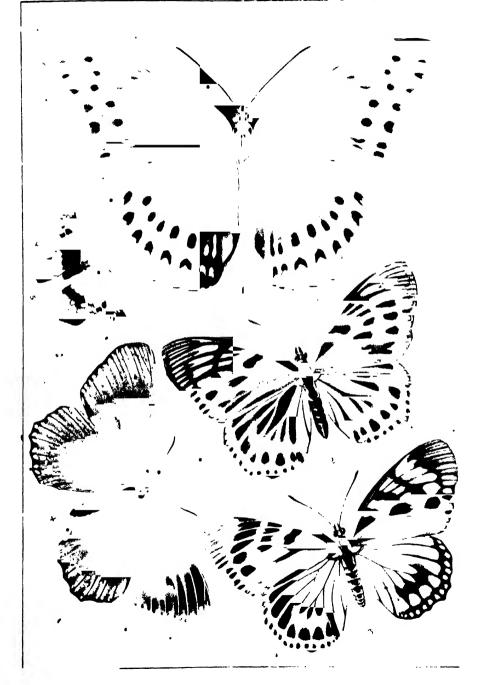
NEW JAPANESE & INDIAN CLAUSILIÆ





PA 1 PENTHEMA PICARDA ?

FIR 2 PRUTHPINA DARLINA 🛧





OF THE

ASIATIC SOCIETY OF BENGAL.

Part II.-PHYSICAL SCIENCE.

Nos. II and III.-1882.

VI.---Some new or rare species of Rhopalocerous Lepidoptera from the Indian region.—By Major G. F. L. Marsham, R. E.

(With Plate IV.)

[Read January 4th, 1882.]

1. MYCALESIS SURKHA, n. sp.

Plate IV, fig. 1 3.

8. With a tuft of hairs on hindwing just above the base of the subcostal nervure, and another placed in a slit or pouch near the middle of the submedian nervure, the opening on the upperside. Wings above bright yellowish rufous shading off into a dark brown outer border most broadly at apex of forewing where the dark brown is continued along the costa, and at the anal angle of the hindwing; a single round small black spot on the forewing with an indistinct iris of paler rufous situated above the first median nervule at the inner edge of the dark border. UNDERSIDE pure glossy brown, a narrow lilacy-white transverse line continuous across both wings, even, narrowly edged internally with very dark brown, the brown ground-colour deepens from the base to this line, and outside the line it is abruptly and uniformly paler. Forewing with two submarginal ocelli, small, white pupilled, and ringed with lighter brown. Hindwing with seven ocelli, the three upper small, the fourth, sixth, and seventh minute, the fifth only prominent.

Length of forewing 1 inch, whence expanse = 2.1 inches.

Taken by Captain C. T. Bingham in the Donat range in Upper Tenasserim in January. The type specimen, which is unique and much mutilated, has been deposited in the Indian Museum. The female is unknown. It is closely allied to Mycalesis (Locsa) oroatis Hewitson, from Java, and of which it is the continental form.

2. ZOPHOESSA DURA, n. sp.

Plate IV, fig. 2 8.

3. Wings above dark velvet brown, with a faint purple gloss and in some lights a golden sheen, the outer margin of both wings abruptly paler, the pale margin widening on the hindwing where it occupies nearly half the wing. Forewing with an indistinct similar submarginal line on the pale ground; hindwing with four round blackish spots on the pale, ground, and beyond them a dusky marginal line followed by the usual outer yellowish lines divided by a fine dusky line. Underside as in Z. sura, Moore, to which it is closely allied, but the silvery grey and chesnut markings are Tess prominent, and the grey zigzag lines at base of the hindwing are much more convex in outline.

The spots on the upperside of the hindwing are much smaller than in Z. sura, the two on the median interspaces are prominent, the other two are obsolescent.

Length of forewing 1.35 inches, whence expanse = 2.8 inches.

Taken by Captain C. T. Bingham in the lower Thoungycen forests in Upper Tenasserim in May. The type specimen, which is unique, has been presented to the Indian Museum, Calcutta.

3. HIPPARCHIA SHANDURA, n. sp.

Plate IV, fig. 3 2.

Q. Allied to *H. briseis*, Linneus, from northern and western Asia, but smaller and notably differing in having a large white patch in the discoidal cell of the forewing completely filling the cell except at its extremity; and in this feature approximating to the species of *Melanargia* (galathea, lachesis, psyche, clotho, &c.) in colouring.

Wings above dull black with creamy white markings. Forewing with the costal margin streaked and mottled with grey and black; a large blotch of creamy white in the discoidal cell, filling it completely from the base to near the extremity where it ends abruptly, and a discal series of longitudinal creamy white streaks, consisting of a short streak above the subcostal nervure, a very long one below it bearing a round black spot in, the centre, a very short narrow streak between the discoidal nervules, a larger streak below

the third median nervule, a larger one still below the second median nervule divided transversely by a large blackish spot, a shorter streak filling the whole width between the first median nervule and submedian nervure and bearing a blackish spot near its outer upper end, and a short streak below the submedian. Cilia long, white, broadly interrupted with black at the ends of the nervures. Hindwing with a broad discal transverse band of creamy white longitudinal streaks completely coalesced. widest at the middle where it extends half way into the discoidal cell and narrowest at the margins especially the costal margin; cilia long, white, scarcely perceptibly interrupted with black. Underside. Forewing, costal margin and apex whitish finely mottled with brown; cell white mottled with brown at upper edge, and with a blackish bar near extremity; the discal series of streaks as above but all larger, completely coalescing, and sharply defined with dark brown internally and externally except at the apex where they merge into the mottled ground, the two black spots of the upperside reappearing as black occili with white papils. Hindwing white mottled with brown, the mottlings deepening into three irregular dark brown mottled transverse bands darkest at their outer edges, one submarginal, one near the base of the cell, and one between these two.

Length of forewing 1:15 inches, whence expanse = 2:1 inches.

Taken by Major John Biddulph on the Shandur plateau in Northern Kashmir. The type, which is unique, has been deposited in the Indian Museum, Calcutta.

4. ZEUXIDIA MASONI, Moore.

This species was described from a specimen of the female taken in the Limborg expedition at Meetan in Upper Tenasserim in April, at an elevation of 3,000 feet, in the following terms. "Allied to Z. amethystus, Butler, from Sumatra. Female, differs in the paler colour of the wings, and in the greater breadth of the yellow oblique band; the band entire and terminating at the middle median branch, below which are two similar-coloured spots; a small pale patch before apex of the wing; hindwing pale cinnamon-brown broadly along outer border. Expanse 4.5 inches."

A male specimen of a Zeuxidia has recently been taken by Captain C. T. Bingham in the lower Thoungyeen forests which evidently belongs to this species, the male of which has not as yet been described. It differs from Z. amethystus 3 on the forewing in having the lilac band extending to the hinder angle; and in the hindwing in having the lilac patch extending from just above the third median nervule to the submedian nervure: instead. of extending from just below the body to the fold between the second and third median nervules.

Description, &, UPPERSIDE velvety blackish brown, paler at the outer margin and glossed with purple about the disc of each wing; forewing with a broad whitish purple transverse band suffused with darker purple at the edges and extending from the costa, where it is broadest, outside the cell to the hinder angle where it narrows to a point; hindwing with the outer margin broadly pale purple extending from the fold above the third median branch to the submedian nervure, the extreme margin and tail being brownish. Understage bright golden brown, deepening outwards towards a narrow dark brown almost regular line which crosses both wings just at the end of the discoidal cell from the costa of forewing to a little short of the analangle of hindwing near which this line is abruptly and acutely angled back towards the base. Forewing with three lilac grey bars across the cell, and the transverse dark line outwardly and the costal half of the wing outwardly irregularly suffused with lilac grey. Hindwing with the dark transverse line outwardly and the basal half irregularly suffused with lilac-grey, and with two moderate sized ocelli, one between the subcostal nervules brown, with a yellowish pupil and yellowish and narrow dark brown rings; the other between the first and second median nervules dull yellow finely ringed with dark brown and excentrically marked with a brownish spot bearing a yellowish pupil.

Length of forewing 2 inches, whence expanse = 4.2 inches.

This species is manifestly very closely allied to the Sumatran Z. amethystus, but both are extremely rare, and in the absence of specimens of the latter, we must retain the Indian species as distinct.

The specimen was caught between March' and May, but the exact date is uncertain, and adds one more to the numerous and valuable discoveries which we owe to Captain Bingham's careful research.

5. THAUMANTIS LOUISA, Wood-Mason.

The male of this species was described and figured by Mr. Wood-Mason in the Journ. A. S. B., Vol. XLVII, part II, p. 175 (1878), from two specimens in the Limborg collection, taken in Upper Tenasserim on the Taoo plateau at an elevation of 3,000 to 6,000 feet. Captain C. T. Bingham has recently captured a fine specimen of the female, hitherto undescribed, in the lower Thoungyeen forests which are also in Upper Tenasserim, and not far from the Taoo plateau but at a considerably lower elevation.

T. louisa Q differs from the figure of the male, in the following particulars. Upperside with the fulvous ground-colour on the hindwing extending completely up to, and embracing the heads of, the hastate border spots, the ground-colour of the outer portion of the wings being not white but pure french grey, the only traces of pure white being on

the forewing, at the middle of the costal margin and outside the median transverse line and decreasing from its costal end. The dusky tipping at the apex also extends below the subcostal nervure. Underside with the fulvous portions not luteous, but strongly suffused with grey and altogether of a far colder tone; the hastate border spots of the upperside pale but perfectly distinct and complete; hindwing with the outer submarginal lumular line obsolete, the inner one slender and incomplete, whereas in the figure of the male both these lumular lines are complete and prominent.

Length of forewing 2.8 inches, whence expanse = 5.8 inches.

The specimen from which the description is taken was captured between March and May, exact date not recorded. It of course lacks the tuft of creetile hairs on the hindwing which is present in the male.

•6. Polyommatus ellisi, n. sp.

Plate IX, fig. 4 &.

8. Upperside dark greyish black, the basal portion of both wings powdered with metallic greenish golden scales, the outer half with a bronzed sheen; Forewing with a dark centered white spot at end of the cell, and a discal series of four prominent white spots sometimes dark centred; Hindwing also with a white spot at end of the cell, and a small white one above it near the costa; a discal series of four white spots, corresponding with those on the forewing.

UNDERSIDE creamy white, Forewing brownish on the disc with the outer margin broadly paler, the spots of the upper surface large, indistinct and paler still. Hindwing with the base metallic greenish golden deepening into brown up to the discal row of spots, the outer margin creamy write, the spots of the upperside large, indistinct, white.

The female appears to differ in lacking the brilliant metallic scales.

Expanse 0.9 to 1.05 inches.

The type specimen (which has been presented to the Indian Museum) was taken on the Sanch pass in Pangi, N.-W. Himalayas, at an elevation of 14,000 feet above the sea in August by Mr. Robert Ellis, after whom I have named it. Several other specimens were taken at the same time all corresponding with the type specimen. Others were taken in Pangi in June at an elevation of 12,000 feet which have less of the metallic sheen, and have the white spots on the upperside considerably smaller; these latter evidently belong to the same species, but whether they are seasonal or geographical varieties is uncertain.

7. PAPILIO CLARE, n. sp.

Plate IV, fig. 5 8.

at the outer margin broadly at the apex and decreasing towards the hinder angle. Forewing with four short streaks of powdery blue at the end of the cell, behind which are four longer and narrower streaks toward the base, also a discal series of eight bluish streaks increasing in length from the costa and each extending from near the outside of the cell to the edge of the paler outer border, the two lower streaks between the submedian and median nervures, the remainder one between each pair of nervules. Hindwing with a prominent submarginal row of pure white longitudinal streaks one on each side of each nervule leaving a wide brown margin beyond on which in some specimens indications of the continuation of the white streaks to the margin show through from the underside; a rounded yellow spot at the anal angle bordered inwardly by a blackish lunule. Body black, spotted with white.

UNDERSIDE uniform paler brown of the same tint as the margin on the upperside, the forewing unspotted except with faint traces of whitish at the hinder angle; hindwing with the row of white streaks as on upperside but continued up to the margin, the yellow anal spot and black lunule as on upperside and a round white spot at base above the costal nervure.

Length of forewing 1.9 inches, whence expanse = 3.9 inches.

Habitat.-Upper Tenasserim.

P. claræ is closely allied to P. hewitsonii, Westwood, from Borneo, of which it may possibly be only a permanent geographical variety. It differs from P. hewitsonii in the presence of the blue streaks on the forewing which are visible more or less in all the thirteen specimens examined, in some very prominent in others partially obsolete, but none are without blue at the end of the cell and in the interspaces immediately beyond—i. It also differs in the paling of the margin of the forewing; and in the hindwing in the single row of prominent white streaks. Its northern ally P. slateri, Hewitson, differs in the shape of the forewings having them narrower and more acuminate, and also entirely lacks the white streaks on the upperside of the hindwing. In shape of this wing P. claræ corresponds with P. hewitsonii.

The difference between Assam and Tenasserim species in regard to the absence or presence of white spots on the hindwing has curious parallels among the *Euplwas* which are mimicked by this group of *Papilio*, *E. deione*, Westwood, and *E. hopei*, Felder, from Assam lack the white border spots on the hindwing, while their representatives in Tenasserim

E. limborgi, Moore, and E. grotei, Felder, have the white spots prominently developed.

Four specimens were taken by Captain C. T. Bingham on the Donat range in January. Three were taken by Captain C. H. E. Adamson in the Thoungyeen forests in February, and six in the same locality by Captain Bingham in May.

8. PAPILIO PARONE, Westwood.

This species was described by Westwood in 1872 in the Trans. of the Ent. Soc. Lond., with "habitat in India orientali," and no subsequent notice has been recorded of its occurrence so far as I know. A specimen has now been taken by Captain C. T. Bingham in Upper Tenasserim, which satisfactorily establishes the exact locality for this rare butterfly; the capture was made in the Thoungycen forests on the 12th March.

It will be seen that the materials for the foregoing paper are almost entirely due to the careful researches of Captain C. T. Bingham, whose investigations as an ornithologist are already well known, and to whom I have been indebted for most valuable and generously rendered assistance in the getting together of data for the handbook of the "Butterflies of India," &c., the first part of which has been published; Captain Bingham has succeeded during the past two seasons in capturing nearly every species formerly recorded from Tenasserim, besides numerous species and sexes of species new to science and some new to the Indian list, and I take this opportunity of warmly acknowledging not only his labours but the generous way in which he has placed the whole of his collection at my disposal.

EXPLANATION OF PLATE IV.

Fig.	• _{1.}	Mycalesis suckha, Ma	rshall,	₫.
		Zophoessa dura,		₫.
Fig.	3.	Hipparchia shandura,	,, ·	₽.
Fig.	4.	Polyommatus ellisi,	1)	₹.
Fig.	5.	Papilio clara,	"	δ ··

VII.—On an abnormality in the horns of the Hog-deer, Axis porcinus, with an amplification of the theory of the evolution of antlers in Ruminants.—By John Cockburn, Offg. 2nd Asst. to Supdt. Indian Museum, Cuccutta.

[Read March 1882.]

The specimen exhibited to the meeting is a frontlet of the Hog-deer in which the left horn is abnormally developed as in a stag of the elaphine group. The frontlet is a specimen that belonged to the Asiatic Society's collection and is without history. There is, however, fair presumptive evidence that the horns belonged to a feral animal.* Before proceeding to any explanation of the variation a description is necessary.

The right horn is normal and measures 14" from burr to tip along the curve. The brow tine $3\frac{1}{2}$ ", the external tine 5", internal tine $2\frac{1}{4}$ ". Circumference at burr $5\frac{1}{2}$ of beam midway $2\frac{n}{6}$. The left horn has five tines on it, as in a stag of ten, and the beam describes a sweeping curve posteriorly. The burr and brow tines are normal, though the latter is slightly curved inwards; an inch and a half further up the beam is a tine measuring $3\frac{1}{4}$ " in length which I take to be representative of the bez tine. This tine, though otherwise justly proportioned, is curved inwards and backwards. Three and a quarter inches further up the beam is a third snag measuring $2\frac{1}{4}$ " along the curve; this snag though flattened and distorted I take to be analogous to the royal tine. Lastly the tip is bifurcated, its appearance being that of the sur-royal in Cervus canadensis. These snags are palmated and the inner furcation, which has lost its tip, grows parallel to the inner tine C on the opposite horn.

Abnormalities in Cervine horns are not uncommon. Judge Caton in his recent work "On the Antelope and Deer of America" discusses the question and attributes these growths to accidental injury to the horn, while tender and growing. Admitting that the majority of abnormal horns come under this category, I am nevertheless inclined to think that the specimen under review is to be otherwise explained. As a disciple of the doctrine of evolution it appears to me more rational to attribute the condition of the left horn to reversion or atavism. The circumstance of the variation being unilateral does not invalidate my hypothesis; polydactylism, the occurrence of supernumerary mammæ, and other phenomena of this nature being very frequently unilateral.

[•] The horns are bleached as if by exposure, and the polish where visible appears to me rather that of a feral than domestic animal.

The fact, however, that reversion to an extinct ancestor implies degradation in the Rusinæ is I confess a difficulty. The Rusine type of antler prevailed in Pliocene times, and is a comparatively elementary state. Nevertheless Cervus dicranos, whose antlers are described by Boyd Dawkins as "so complicated as to defy description," existed during that epoch,

The question of the atavism of these Hog-deer antlers is an important one, and as it is notoriously difficult to assign a clear and true value to certain conditions which would entail the destruction of a fancied discovery, I shall first attempt to put in as strong a light as possible the opposite argument to my view, viz, that the horns here described are accidental productions.

It may be advanced: Firstly, that of four of the so-called tines only one, the bez, bears any resemblance to a well formed time, and the fact of · its turning down at the tip seems to point to an inherent tendency which the inner tine has (in this species) of curving downwards; that it is in fact nothing more than the inner tine C arrested in its growth at the lower portion of the beam. Secondly, that the so-called royal tine is on the inner side of the beam. Finally that the terminal bifurcation is due to a law announced by myself further on, that all terminal portions are capable of furcation. Other abnormalities doubtless exist in private collections of horns and this paper, if it results in no further good, may possibly have the effect of leading to the description of some of these.

The evolution of antlers in Ruminants appears capable of being brought under a theory of development. The honour of being the first to apply a definite law to the development of the horns of the Cervidæ belongs to the late Prof. A. Garrod, who published a paper on the anatomy of the Ruminants in the Proceedings of the Zoological Society for January 1877.

Garrod's law may be most briefly stated in his own words. may be called the typical antler is composed of a bifurcate beam, with a brow-antler springing from the front of its basal portion. These three parts may be termed A. B. and C as in the accompanying diagram (fig 1.)

"They occur, uncomplicated, in the genus Rusa, in C. porcinus, C. axis and C. alfredi (fig. 1). On the assumption that most of the complicated many pointed antlers that occur are the result of the exaggerated development of one or other, or both of the extremities B and C, their special features may be explained. For instance imagine both B and C bifurcate, remaining of equal size, and we arrive at the condition found in Cervue schomburgki (fig. 2). O. duvaucelli differs in that B is extra developed at the expense of C (fig. 3). Following out the ingenious hypothesis of Mr. Blyth, P. Z. S. 1867, p. 835, C. eldi only differs in the still greater development of the anterior branches of B (fig. 4). In Cervus dama, and in the species included in the genus Pseudaxis a different condi-

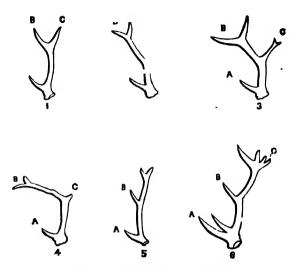


Diagram of Antlers of Deer.

tion obtains, B being greatly reduced and C correspondingly enlarged (fig. 5). In the Elaphine Deer this is carried further, the continuation of the beam C being divided terminally into many points (fig. 6). With reference to the brow-antler A, it is evident that its duplication (the bez tine) is more associated with the actual size of the antlers than with any other peculiarity." (This last assertion is by no means evident.)

Although Prof. Garrod's theory satisfactorily explains the development of a large number of Cervine antlers, it is powerless to explain the horns of the *Elaphinæ* those of *Elaphurus davidianus*, *Cervulus*, *Coassus*, &c. It is apparent that his so-called typical antler is already a complex organ possessing as it does 3 tines, while there are existing species of deer whose antlers never proceed beyond the condition of a simple spike, *Coassus rufus* for example. It therefore appears more philosophical to assume the typical antler to be a simple spike, a condition which all cervine lorns exhibit in the first year's growth.

Some months after the publication of Prof. Garrod's paper on the anatomy of the Ruminants, Prof. Boyd Dawkins published a most important paper in the Quar. Jour. of the Geol. Society (Vol. XXXIV—Read 19th Dec. 1877) "on the history of the Deer of the European Miocene and Pliocene strata." The general conclusions he arrived at regarding the palmontological history of the development of antlers are given below in an abstracted form.

"In the mid-Miocene age, the cervine antler consisted of a simple forked crown only. In the Pliocene it becomes larger and longer and altogether more complex, some forms, such as the *Cervus dicranios* of Nesti, being the most complicated antlers known either in the living or fossil state. These successive changes are analogous to those which are to be observed in the development of the antlers in the living deer, which begin with a simple point and increase their number of times until their limit be reached." More recently (Nature Nov. 1881) he has repeated the same generalization in slightly different language which I here quote, "In other words the development of antlers indicated at successive and widely separated pages of the geological record is the same as that observed in the history of a single living species."

Boyd Dawkins regards the antlers of the extinct *Procervulus*, which is the simplest type hitherto met fossil, as the starting point of the antlered ruminants both in the old and new worlds. But the antlers in this genus were more or less branched, and bearing the existing *Coassus rufus* in view, they can hardly be regarded as quite elementary. Considering the imperfect state of the Geological record it may be foretold that an antlered ruminant with simple deciduous spikes for horns will yet be discovered fossil.

Prof. Dawkins has not attempted to apply his theory to an explanation of the horns of existing deer as Garrod had done, but Sir Vincent Brooke who published an elaborate paper on the classification of the Cervidae, with a synopsis of the existing species, in the P. Z. S. for 1878 p. 883, has followed Garrod's theory closely.

There is therefore room for an amplification of Dawkins' phylogenetic law, which I would state thus, as bearing on both extinct and existing cervines.

The development of the antiers of individual species of cervines is a recapitulation of the history of the development of antiers in the group.

I would assume the typical antier to be a simple spike, as in Coassus rufus, capable of extensive furcation, reduplication, arrest and redundancy of growth in parts.

In certain species the terminal portions of the main stem, when the limit of length has been reached, have a tendency to develop an almost unlimited number of snags, possibly referable to palmation of the horns in an extinct ancestor. This tendency is markedly manifest in Cervus elaphus and Panolia eldi and in a lesser degree in Rucurvus.*

I shall take up the development of the horns of the Wapiti, Cervus canadensis, to illustrate my theory.

^{*} The fine horns of Rucervin durancelli figured by Blyth, P. Z. S. 1867. fig. 3, show this character, and also a tendency to palmation. The horns are yet in the Museum.

The growth of the antiers in the Wapiti has been carefully described by Judge Caton whose observations extended over a period of 15 years and included over 100 deer.

The horns of the 1st year are usually spikes, a condition I illustrate by fig. 1.

1 1 1 1

The second antiers have both brow and bez times, this condition I therefore regard as a double furcation, fig. 2. The third antiers almost invariably have the Royal time, see fig. 3. The fourth and fifth year may or may not produce the sur-royal, fig. 4.

The horns of Cervus elaphus and its numerous races are, I consider, the most difficult of comprehension in the whole group, and the above is I believe the first rational explanation of their development that has as yet been offered. Capreolus caprea and Elaphurus davidianus are both primitive types. In these two genera the primary bifurcation takes place on the beam at some distance from the burr. The development of the horns of Capreolus offer so admirable an instance of furcation from a simple beam, that the marvel is that the theory I have brought forward has not occurred to some one before.

The horns of *Elaphurus davidianus* which were a stumbling block to Prof. Garrod, who states that they were "quite beyond his comprehension," are easily explained by the same theory. The primary furcation takes place some distance up the beam, the forward branch (brow tine) subsequently furcates again, while the posterior branch, which in the stag (*Elaphus*) has hitherto been considered the beam, remains simple tapering and pointed. It thus becomes obvious that superiority of growth in either the anterior or posterior branches of the primary furcation would constitute the main stem or beam.

The tendency towards furcation of the anterior branch or brow tine is yet manifest in various existing cervines. In an extinct species of deer, Megaceros hibernicus the brow tine was constantly furcate at the extremity, and a tendency to this order of things is to be observed throughout the Rusine family. I would in this manner explain the stude and snags so commonly present in the brow tine of Axis maculatus. I observe that it exists in 8 out of 15 heads, and such being the case, it appears doubtful

whether it should not be rather considered the normal condition, and the typical antler of Garrod the reverse. In the majority of instances there is a small conical snag at the base of the brow tine, but in more than one specimen there is a double snag, and in one of these specimens the anterior snag measures 31 inches in length.

The extreme of this form of development is to be observed in Panolia eldi where the brow tine has commonly 3 snags (trifurcate). It is of less common occurrence in Rucervus duvaucelli, and in R schomburgki exhibits the same type as in Megaceros, viz., a well marked furcation of the extremity of the brow tine. R. schomburgki has probably the most exuberant horns of any existing cervine.

The Sambar of India, Rusa aristotelis, can, as a rule, be distinguished from other races by the circumstance of the times B and C being of nearly equal length, and the posterior being set on immediately behind the other. It is thus in the same plane as the furcation at the brow. In the Assam and Burmese races the outer time B is, as a rule, longer than B which is set on the beam in a transverse direction pointing inwards and upwards. It thus approaches the horns of Axis porcinus. I would throw out the suggestion that as both these animals frequent grass jungles, the more or less transverse direction of the posterior tine has been produced through the resistance offered to the growing horn by the grass and that this cause operating similarly on both species through a series of generations has resulted in a permanence of the type.

With reference to the horns of Panolia eldi, an examination of a large series of horns in every stage of growth has convinced me that Prof. Garrod's diagram is incorrect. (P. Z. S. 1877, p. 16, fig. 4.) The tine C has no existence in the position assigned to it in any specimen I have seen. Horns of the 2nd year's growth are in the form of a C without the top stroke. The next stage is furcation of the anterior extremity. Mature horns of P. eldi often have as many as 9 or 10 small snags on the main beam, in addition to a terminal furcation.

This is particularly to be noticed in the Siamese race of brow-antlered deer named Cervus platyceros by Gray. Good figures of these Siameso horns are given by Blyth, P. Z. S. 1867, p. 841. The palmation of the extremity is evident (hence the name), and the numerous snags are, I consider, of the nature of the spillers in Dama and Alces. I cannot at present offer an explanation of these spillers beyond that already given.

VIII.—On the habits of a little known Lizard, Brachysaura ornata.—By John Cockburn, 2nd Assistant to Superintendent Indian Museum.

[Received 26th January; Read 1st February.]

BRACHYSAURA ORNATA.

Blyth, J. A. S. B. Vol. XXV p. 448.

Günther, Reptiles of Brit. India, p. 161.

Jerdon, P. A. S. B. 1870, p. 78.

Stoliczka, P. A. S. B. 1872, p. 77.

Very little is known of this lizard. It was originally described by Blyth in the J. A. S. B. Vol. XXV from specimens procured by Dr. Jerdon at Saugar in Central India Dr. Günther includes it in an appendix to the Reptiles of British India, and remarks that it is just possible that this animal may be recognized when re-discovered, but from the description alone it is impossible to characterize the new genus Brachysaura or to fix its position in the family of the Agamida.

In the P. A. S. B. for 1877, Dr. Jerdon in his Notes on Indian Herpetology remarks that all his endeavours to procure specimens for a more minute examination of this curious form had hitherto failed and "till some one with sufficient scientific proclivities examines these districts we must rest satisfied with our incomplete information." The type appears at this time to have been lost. In 1872, five specimens were procured in Kachh by that enthusiastic naturalist Dr. Stoliczka, and described in the Proceedings for May, 1872.

During the last rainy season I found B. ornata excessively common in the vicinity of the town of Banda and was enabled to send more than twenty living specimens to the Zoological Gardens, Calcutta, as well as to present a series to the Indian Museum. The results of my observations show how much of interest there may be in the life history of a small lizard.

There are certain anomalous sexual characters about this lizard, the females being larger than the males. The superiority of the female in size appears to occur irregularly throughout the province Sauropsida. The female of Sitana minor is a third larger than the male, but in Calotes versicolor the reverse is the case. In Brachysaura, which is closely allied to Calotes, not only is the female larger, but she is normally more brilliantly coloured than the male. Certain peculiarities in the behaviour of the females leads me to suspect that they seek and attract the males. In more than one instance I observed a female make decided advances towards a male. She sidled up to him in a most insinuating way, with a crouching wriggling motion and open jaws, and seized him by the nuchal crest.

Dr. Stoliczka P. A. S. B. 1872, p. 72 remarks that the head-quarters of *Brachysaura* appear to be westward. This is not strictly correct, but even in ignorance of Stoliczka's paper I fell into a similar mistake and in a

letter to Dr. Anderson, wrote, "B. ornata appears to be essentially a Contral Indian species. The black volcanic soil of these provinces seems its peculiar habitat. I, however, once (in 1873), captured a pair on the north bank of the Jumna at Allahabad near the mouth of the Sussor Kuderee, Sitana is plentiful in this locality, but I never found another pair of Bracilysaura. It is unknown in the Duab, and the probability is that these individuals were the offspring of others brought down in some flood from Bundlekhand." It now appears likely that Brachysaura ornata will be found in arid tracts throughout the Gangetic provinces, from the confluence of the Jumna westward to the extreme limits of the Empire. It would appear to range with Psammophis condanurus, and Sitana minor. Its southern limit beyond Saugar is yet unknown.

There are several points in which my specimens appear to differ from Dr. Stoliczka's and I have therefore described the lizard anew.

Brachysaura ornata, Blyth, 3. A squat thick-set pot-bellied ground lizard, with a large head and short tail. Scales on the upper surface of body, limbs and tail strongly keeled, this character being less defined on the lower surface of the abdomen and thighs. The scales of the body are in nearly vertical series down the flanks, following the line of the ribs, and gradually inclining upwards in the direction of the costal cartilages on the ventral surface. Counted round the body at the 30th spine they are 55 in number in an adult. From the 1st nuchal spine to the extremity of the tail are 110 scales.

A dorsal and nuchal crest of sharp spines is present in the male sex only; the nuchal portion of this crest, composed of 9 scales, is most developed, there is then a hiatus of 8 strongly keeled scales, when the spines again occur. They are continued in the form of a strong median series of keels to the tips of the tail.

Total length.		Head and body.	Tail from
_		to centre of vent.	centre of vent.
8 63		3 }	33
₽ 5 <u>1</u> -	•	36 .	1 g (Imperfect.)
Ω		3 10	2-42.

The fore limb when laid backwards reaches the inguinal region, and the hind limb laid forward extends to the angle of the lower jaw, all four limbs are strongly keeled to the extremities of the digits. The keels are very strongly marked on the scales of the tail, so much so as to impart to it a polygonal appearance in its lower half. They diminish in a binumeral ratio from 12 in number at the basal half of the upper third, to 6 at the extremity. No preanal pores have been observed.

'Head large, with a prominent and overhanging superciliary ridge composed of 8 inflected scales, counted between the nostril and the posterior margin of the orbit where it abruptly terminates. Nostril round, in a single large inflated shield, its position being immediately above the 3rd and 4th labials. Labial formula, $\frac{12}{12}$, $\frac{R}{M}$, $\frac{12}{12}$.

The lips are thick and fleshy and there are two rows of scales, similar to the upper labials, covering the lip. Both upper and lower labials are perforated with pores varying from 1 to 5 in number on each scale; the loreal region also exhibits these pores. The upper surface of the head requires minute description; it is more or less covered with tuberculated and Beginning from the rostrum it will be seen that the 4th and 5th scales on the mesial line from this shield are typerculated and enlarged into a rudimentary nasal appendage. The number of scales in transverse series at this point are 2 on each side, or, including the tubercle. In other specimens, particularly in females, this character may be described as a rosette-like group of tuberculated scales. These scales are not so strongly marked in immature specimens. Posterior to this region are the convexly prominent superior surfaces of the orbit, characterized by a deep mesial groove, and also covered with enlarged tubercular scales. In the centre of the vertical region, which may be defined by an imaginary line drawn across the head from the posterior termination of the superciliary ridges, is a large round scale with a central depression and white horny central point. Separated from it by a single scale are two small conical isolated spines, and a few enlarged keeled scales. Further beyond. on the posterior edge of the temporal region, are two groups of spines as in These groups are made up of from 5 to 7 elongate conical spines, a central spine being always more developed than the others. There is one other character of importance in the head. This consists of a ridged cheek piece of much enlarged and keeled scales which extends from below the hinder angle of the orbit to the tympanum. The number is not constant. and from 6 to 12 may sometimes be found.

The normal colour of the females consists of various shades of earthy brown, with three rows of rhomboidal or circular blotches—one median, which is the largest and extends down the tail, and two lateral rows of smaller size. The blotches have a pale straw or flesh-coloured edging. Females taken under sexual excitement are either wholly crimson, or crimson, with the exception of the back, which is dusky olive. The gular fold is deep black. In this stage the female does not exhibit any markings or blotches whatever, and at the least provocation or excitement becomes quite crimson. The prominent and pendulous abdomen in this sex is evidently connected with the stowage of ova.

The males are normally of an uniform dusky brown. In this sex the blotches are not so well marked as in the female; and much smaller. The

flesh-coloured edging might in them be rather described as an interrupted flesh-coloured line. The general colour assimilates itself to the black cotton soil which this lizard particularly affects. I have never captured a male in the crimson state, but have observed that they can assume a faint rosy tinge and also a bright green. The males have a distinct physiognomy, slenderer bodies, but stouter limbs than the females. The tail is bulbous and thick at the base, with the usual sexual projection, and suddenly tapers. It is always a third longer than in the female. The gular sac is developed in both sexes, but is more massive and has a distinctive

The tissue below the nuchal and dorsal crests would appear to be of an erectile nature. These crests 1 observed much developed in a male during a paroxysm of excitement when it acquired a distinctly archedoutline. Many of the females when captured were entirely searlet and evidently under strong sexual excitement. Their behaviour is then remarkable and most amusing. A female under these circumstances twirls the tail, inflates her gular sac, and gives the body a peculiar wriggle.

masculine outline in the male. These notes on colouration present the

sexes in breeding livery, August and September.

Brachysaura is a sluggish lizard with a dull and heavy habit of body, and grows much larger than any specimens I have sent to the Museum. Both B. orwata and Situat minor are ground lizards, but I have observed them hanging in an awkward fashion from nearly bare stalks 3½ feet above ground. Though both frequent the open by choice, their holes are usually at the roots of a Spurgewort (Calotropis) or a Bair bush (Zizyphus); a deserted rat burrow is often used. They do not seem to be very prolific, laying from eight to ten eggs, yet they are numerically abundant in certain spots; for I captured no less than 50 within a mile of my house, chiefly on the Banda race-course. This lizard must be considered decidedly stupid. Large, and heavy specimens are hardly able to run, and in fact do not attempt it; but if pressed show fight with open jaws, actually leaping at an offending object. It can give a sharp nip and holds on like a bull dog.

I am at a loss to conceive how Brachys wira maintains itself in such numbers against the numerous predacious animals that prey on lizards. The genera Corrus, Milvus, Poliornis, Herpertes, Felis, Unis, Plyus, Naja, Varanus and a host of other enemies all abound in the localities where it is found; Calotes and Uromastix are an important item in the food of these animals. Situms I have often observed impaled on a thorn by a Lanius.

The only explanation I can offer is, that it has some objectionable flavour or poisonous protective quality which renders it secure from attack. I was in hopes that the experiment of offering one to some Raptor would have been made at the Zoological Gardens here, but the subject seems to have escaped attention. I may mention that the natives of Banda firmly

believe this lizard to be poisonous and get out of its way at once; I was also informed that if eaten they would produce insanity. The circumstance of its feeding with impunity on insects that are themselves protected in this way seems in favour of this theory. The contents of the stomach of one I killed on purpose were, (1st), fragments of a small species of Julus; (2nd), one small carnivorous beetle; (3rd), fragments of other Coleoptera. It is very easily kept alive, feeding readily on flies, grasshoppers and beetles, and all kinds of stinking bugs. These bugs and Julus have a protective odour, and I have found all birds reject them.

When caught or frightened this lizard emits a short but not unmusical squeak. The faculty of voice has not been observed before in the Ayamidæ. It appears to be nocturnal in its habits, and it is only in the evening, or when their holes are flooded, that they are to be seen in numbers.

IX.—Second List of Butterflies taken in Sikkim in October, 1882, with notes on habits, &c.—By LIONEL DE NICEVILLE.

[Received 29th November; read 6th December, 1882.]

In the second part of this Journal for 1881, vol. 1, p. 49, I contributed a list of the Butterflies taken by me during five days collecting at different elevations in Sikkim in the month of October, and enumerated 129 species. This is but a very small portion of the Rhopalocerous fauna to be met with even in one month in the vicinity of the Station of Darjiling, as I therein indicated, and as the list that follows shews. The whole of the species now enumerated were not taken by myself, as I was accompanied on several occasions by Mr. Otto Möller (an enthusiastic collector, who has most generously placed the whole of his extensive collections of Sikkim Butterflies at Major Marshall's and my disposal for examination in the preparation of our work on "The Butterllies of andia"), and a party of five Lepchas, who make what they can by catching insects and selling them to visitors. These men were very glad to sell us what we wanted of the specimens they caught at a pice a piece; especially as we told them that we required small species more especially, these latter, unless very brightcoloured, they never take any notice of. On two different days they took us to two parts of the same hill stream ("Jora"), and shewed us their principal hunting grounds. These chiefly consist of open sandy spaces by the side of the stream which attract vast numbers of Butterflies to settle, and to suck up the moisture. In one place upon a large flattish stone near the middle of the stream, the men had put some sand and kept it watered, and it was surprising the numbers of Butterslies that came to their 'trap' and were caught. Judging from what I there saw, I am of opinion that nearly all the Butterslies which are bought from the common Lepcha boxes at Darjiling are caught in this way, and in the low valleys averaging perhaps 2,000 feet elevation above the sea. Here Butterslies in immense variety literally swarm, and in one fine day a man can easily fill a box with large and showy species.

For facility of reference I have repeated, with the addition of an asterisk, the names of all the species given in any first paper which we did not meet with on this trip, commencing the numbering of the fresh species at 130. The latter were all taken between the elevations of about 4,000 and 2,000 feet above the sea. The species that were met with on this as well as on the first occasion have no number prefixed.

LEPIDOPTERA RHOPALOCERA.

Family NYMPHALIDÆ,

Subfamily DANAINE.

Danais (Parantica) aglea, Cramer.

130. Danais (Caduga) tytia, Gray.

Danais (Cadaga) melancus, Cramer.

Danais (Tirumala) septentrionis, Butler.

In the neighbourhood of Calcutta *D. limniace* alone occurs, in Sikkim it is replaced by *D. septentrionis*, but at Simla and in the neighbouring hills and in many other localities both species occur together.

- 4. *Danais (Salatura and Limnas) chrysippus, Linneus.
- 5. Danais (Salatura) genutia, Cramer.

This is the D. plexippus of my former list.

131. Euplon (Salpine) rogenhoferi, Felder.

One male only of this rare Butterfly was caught by a Lepcha.

132. Euploea (Salpinx) rhadamanthus, Fabricius.

One male only at 2,000 feet.

Euplaa (Trepsichrois) midamus, Linnaus.

*Euplæa core, Cramer.

33. Euffwa (Stictoplwa) hopei, Felder.

One female was taken by a Lepcha. It is by no means a common Sikkim butterfly.

Subfamily SATYBINE.

134. Anadebis himachala, Moore.

Not very common in deep forest.

Mycalesis (Gareris) gopa, Felder.

Mycalesis (Virapa) anaxias, Hewitson.

135. Mycalesis (Orsotriæna) runska, Moore.

Two males only.

136. Mycalesis (Calysisme) perseus, Fabricius.

A single male. It is evidently rare in Sikkim, Mr. Ot to Möller has taken hundreds of the variety M. visala, but only a few of the true M. perseus. The latter is at once known by the rounded apex to the forewings.

Mycalesis (Calysisme) perseus, var. visala, Moore.

Common everywhere amongst trees and bushes. The markings on the underside are infinitely variable, but the "sharply angled, almost pointed, apex of the forewing" (Elwes, Proc. Zool. Soc. Lond., 1882. p. 406) distinguish it from the preceding.

Mycalesis (Samanta) malsara, Moore.

Not uncommon amongst bushes and undergrowth.

Lethe kansa, Moore.

Both sexes, males not uncommon, one female only.

*Lethe mckara, Moore.

Lethe chandica, Moore,

Both sexes in forest.

*Lethe europa, Fabricius.

Lethe rohria, Fabricius.

Males common everywhere, females less so.

137. Lethe (Tansima) verma, Kollar.

Far less common than the preceding. Occurs in the same localities. **Lethe sidonis**, Hewitson.

Common at about 6,000 feet elevation, not seen much lower.

Neope bhadra, Moore.

Ypthima philomela, Johanssen.

Ypthima sakra, Moore.

Ypthima narcda, Hewitson.

*Zipačtis scylax, Hewitson.

138. Melanitis leda, Linnæus.

One example at 2,000 feet elevation.

139. Melanitis ismene, Cramer.

Common in forest.

140. Melanitis zitenius, Herbst.

Common at low elevations.

Subfamily ELYMNINÆ

Elymnias undularis. Drury.

141. Elymnias leucocyma, Godart.

Common around villages at about 2,000 feet elevation.

Dyctis patna, Westwood.

142. Dyctis vasudeva, Moore.

One male at a low clevation.

Subfamily MORPHINE.

143. Discophora tullia, Cramer.

Discophora celinde, Stoll.

Thaumantis diores, Doubleday.

Subfamily ACR, EIM.E.

Pareba vesta, Fabricius.

This is the Acraa vesta of my former paper.

Subfamily NYMPHALINE.

Cethosia biblis, Drury.

Cethosia cyane, Drury.

Not nearly as common as C. biblis.

Cirrhochroa aoris, Doubleday, Hewitson.

Cirrhochroa mithila, Moore.

Cynthia erota, Fabricius.

144. Argynnis (Acidalia) niphe, Linnæus.

Common at about 4,000 feet elevation.

Symbrenthia hippoclus, Cramer.

Very common. It is one of the comparatively few butterflies that live amongst the tea, to be accounted for probably by its food-plant (nettle) growing there more commonly than in uncultivated ground.

145. Symbrenthia hypselis, Godart.

Both sexes taken, but it is not nearly as commonly met with as S. hippoclus. Mr. Moore has described two allied forms from Sikkim, S. niphanda (P. Z. S., 1872, p. 559), and S. cotanda (P. Z. S., 1874, p. 569, pl. lxvi, fig. 95). The examples referred to above as S. hypselis are probably S. cotanda.

146. Vanessa charonia, Drury.

A single male was taken by Mr. Möller at about 2,000 feet elevation.

147. Vanessa caschmirensis, Kollar.

Very common in the tea-gardens.

Pyrameis indica, Herbst.

Junonia lemonius, Linnaus.

*Junonia laomedia, Linnæus.
*Junonia asterie, Linnæus.

Precis iphita, Cramer.

Common. I recorded this species under the genus Junonia in my former paper.

Pseudergolis wedah, Kollar.

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This is the Precis veda of my first paper.

Kallima inachis, Boisduval.

148. Doleschallia bisaltide, Cramer,

Ergolis ariadne, Linnæus.

Cyrestis thyodamas, Boisduval.

Cyrestis risa, Doubleday, Hewitson.

Stibochiona nicea, Gray.

Hestina nama, Doubleday.

Males very common, one female taken by a Lepcha, the first specimen of this sex I have seen, and therefore new to the Museum collection. Our largest & measures 3.7 inches in expanse, this Q is half an inch (4.2) larger. The wings are broader, and the ferruginous outer margin of the upper and undersides of the hindwing lack the series of very dark brown lunules between the nervules which are present in the male.

149. Hestina persimilis, Westwood.

One male only at a low elevation.

150. Euripus cinnamomeus, Wood-Mason.

One fresh female taken, which agrees with the type specimen described in the J. A. S. B., vol. l, pt. 2, p. 272, pl. iv, fig. 4, (1881), from Shillong.

Euripus halitherses, Doubleday, Hewitson.

Males only seen.

Lebadea ismene, Doubleday, Hewitson.

Limenitis procris, Cramer.

*Limenitis daraxa, Doubleday, Hewitson.

Rahinda hordonia, Stoll.

The Neptis hordonia of my former list.

151. Neptis miah, Moore.

Not rare at low elevations. I took it settled to drink on damp sand.

152. Neptis radha, Moore.

One very worn male at about 3,000 feet elevation.

*Neptis viraja, Moore.

Neptis varmona, Moore.

One male. This agrees with the specimen I named N. aceris in my former list and which I subsequently sent to Mr. Moore for correct identification. It was returned with "? varmona" placed on a ticket beneath it. The underside is bright ochreous, with the white bands and spots clearly defined outwardly with black...

Neptis emodes, Moore.

These specimens have been named by Mr. Moore. They are smaller than N. varmona, the underside is dark tawny, not ochreous, the bands are narrower and the spots more separated. The dark edgings to the spots and bands are less prominent owing to the ground-colour being much darker. One of the specimens is the Neptis amba of my former list.

153. Neptis soma, Moore.

The Sikkim specimens named by Mr. Moore have the streak in the cell on the upperside of the forewing, very narrow, as also is the spot beyond it, the discal series of spots on that wing small, rounded and well separated; underside tawny, not so deep a shade as in *N. em ides*, the bands and spots not outwardly defined with black.

Neptis susruta, Moore.

Specimens of this species from Sikkim identified by Mr. Moore may be known from the preceding by the streak in the cell and spot beyond it being wider, as also is the anterior band on the hindwing. The bands and spots on the underside are slightly defined with black.

154. Neptis nandina, Moore.

Several specimens at low elevations.

Neptis cartica, Moore.

• Mr. Moore has confirmed my identification of the specimens of this species I took in Sikkim. It may perhaps be best identified by noticing that only the discal band on the upperside is pure white, all the other markings are more or less sullied, the discoidal streak is narrow and hardly separated from the triangular spot beyond it, and the submarginal waved lines are very distinct in the forewing. Underside tawny, markings undefined with black.

155. Neptis vikasi, Horsfield.

One specimen at 2,000 feet.

156. Neptis columella, Cramer.

Two females at low elevation.

Athyma leucothoë, Linnæus.

Athyma selenophora, Kollar.

Males common, one ? (= A. bahula, Moore) only observed.

157. Athyma zeroca, Mogre.

Males as common as A. selenophora. The female has yet to be discovered. It will probably differ from the female of the preceding species in having the streak in the cell of the forewing undevided.

Athyma inara, Doubleday, Hewitson.

Both sexes taken at low elevations.

*Athyma mahesa, Moore.

158. Athyma cama, Moore.

Both sexes taken.

159. Athyma chevana, Moore.

A single specimen of this rare species was taken by a Lepcha.

160. Euthalia garuda, Moore.

161. Euthalia lubentina, Cramer.

A single female at 2,000 feet elevation.

Euthalia kesava, Moore.

*Euthalia sananda, Moore.

Euthalia apiades, Ménétriés.

Note. The three last species appeared in my former list under the genus Adolius.

37. Rohana parysatis, Westwood.

Males common. Rohana is a new genus lately defined by Moore in his "Lepidoptera of Ceylon." The species formerly appeared under the genus Apatura.

162. Apatura namouna, Doubleday.

Males not uncommon below 3,000 feet elevation.

163. Apatura bolina, Linnæus.

Very common, but all the examples taken were much worn.

161. Sephisa chandra, Moore.

One female only was taken by a Lepcha. The female of S. chamlra has never been described L believe. It differs from the male in, the outer margin of the forewing being far less emarginate, in the male it is deeply incised between the lower discoidal and third median nervules. hindwing is also broader and far less denticulate. On the upperside the rich orange colour of the male has entirely disappeared except the spot in the cell of the forewing, which however is much reduced in size. Beyond the cell in that wing in the Sikkim specimen above referred to, but hardly observable in another Sikkim example and one from Nepal both in the Museum collection, there are four longitudinal white streaks between the nervules, decreasing rapidly from the anterior one placed between the costal nervure and upper discoidal nervule and the posterior one between the third and second median nervules. The discal white spots in the male are smaller in the female, the anterior ones whitish, the posterior bright steel blue. There are also other similarly coloured spots and streaks between the nervules just beyond the cell and below it. In the hindwing the ground-colour is black with a marginal and submarginal row of spots, the outer the smaller, and a discal series of streaks between the nervules all steel-blue. In the Nepal specimen they are sullied with On the underside the orange spot in the cell of the forewing is much larger than above, and in the hindwing there is a round orange spot on the middle of the costa and a similar one in the cell, the submarginal spots are yellowish and all the steel-blue markings of the upperside much paler.

In S. dichroa, the North-West Himalayan representative of S. chandra, there is hardly any sexual differentiation.

165. Dichorragia nesimachus, Boisduval.

One male at 2,000 feet elevation.

Eulepis athamas, Drury.

Both sexes of the pale greenish-white (almost pure white), and males of the sap-green variety were taken. The latter is by far the commonest form of this species, but both occur in the same localities and are equally partial to sucking up the moisture from damp sand.

Haridra polyxena, Cramer.

Numerous varieties taken. They have the same habits as the proceeding species but are soldom found but at lowelevations, while *E. athamas* occurs up to 6,000 feet elevation to my knowledge. These two last species appeared in my former list under the generic name *Nymphalis*, but Mr. Moore has lately made new genera for their reception.

Family LEMONIID.E.

Subfamily NEMEORENE.

Zemeros flegyas, Cramer.

Common everywhere. As far as my personal knowledge goes all the species contained in the subfamily Nemcobiina (apud Kirby) have a quick flight, but only for a short distance, when they settle usually on the upper surface of leaves with wings half open, often in the shade, and frequently walk over and about the leaf, a habit peculiar as far as I have seen to this subfamily, all other Butterlies when settled remain quite still till they take their next flight.

Abisara fylla, Doubleday, Hewitson.

Dodona ourda, Moore.

Family LYCENIDE.

166. Spalgis epius, Westwood.

Both sexes at low elevation in forest.

167. Pithecops tylax, Fabricius.

Females only at low elevations in deep forest. They agree with Horsfield's description of the species rather than wit *P. dharma*, Moore, from Ceylon, or *P. zalmora*, Butler, recorded from the N.-W. Himalayas.

Curetis bulis, Doubleday, Hewitson.

Common at low elevation.

Cyaniris puspa, Horsfield.

The Lampides puspa of my first list.

168. Niphanda tessellata, Moore.

One female at about 1,500 feet elevation. It is rather smaller than the specimen described by Mr. Moore from Penang, and the upperside is entirely unglossed with blue.

169. Zizera maha, Kollar.

Common amongst grass from 1,500 to 4,000 feet elevation.

*Zizera sangra, Moore.

The Polyommatus sangra of my former paper.

*Castalius rosimon, Fabricius.

Placed under the genus Lampides in my former paper.

Castalius decidia, Hewitson.

Placed under Lampides previously.

Everes parrhasius, Fabricius.

Placed under Lampides previously.

170. Jamides bochus, Cramer.

One male at 3,000 feet elevation.

Lycenesthes bengalensis, Moore.

Placed under Pseudodipsas in former list.

171. Lycanesthes lycanina, Felder.

Two males, agreeing with the description of the species by Mr. Moore in his "Lepidoptera of Ceylon," page 87, except in the absence on the upperside of the hindwing of the "indistinct dusky spots with whitish outer border from anal angle."

172. Nacaduba macrophthalma, Felder.

One male at low elevation.

Nacaduba ardates, Moore.

This species appeared under the genus Lampides in my former list. .

*Catochrysops strabo, Fabricius.

The Lampides kandarpa of my former paper.

173. Catochrysops pandava, Horsfield.

At low elevation.

174. Polyommatus bæticus, Linnæus.

Common at low elevations.

Lampides ælianus, Fabricius.

Lampides elpis, Godart.

Lampides' malaya, Horsfield.

Ilerda epicles, Godart.

*Ilerda androcles, Doubleday, Hewitson.

175. Ilerda brahma, Moore.

Both sexes common from 4,000 to 5,000 feet elevation. The female differs from the male in having none of the brilliant gold colour on the upperside, but has an oblong patch of orange on the disc of the forewing. Underside as in male.

176. Horaga ciniata, Hewitson.

One male at 1,500 feet elevation.

*Deudorix petosiris, Hewitson.

177. Virachola perse, Hewitson.

A single female was taken by a Lepcha.

178. Aphnœus lohita, Horsfield.

One male at low elevation.

*Aphnæus syama, Horsfield.

179. Camena ctesia, Hewitson.

One make was taken at 1,500 feet elevation sucking up moisture on damp sand on the brink of a mountain stream.

Hypolycæna crylus, Godart.

180. Hypolycana othona, Hewitson.

One male taken on the banks of a stream sucking up moisture from wet sand.

Hypolycana etolus, Fabricius,

Both sexes taken. Common at about 2,000 feet elevation.

181. Iolaus anysis, Hewitson.

· One male taken by a Lepcha at low elevation.

182. Cheritra acte, Moore.

One female at about 3,000 feet elevation.

183. Loxura atymnus, Cramer.

Common amongst clumps of bamboos

Surendra quercetorum, Moore.

Nilasera centaurus, Fabricius.

. Common. This species appeared in my first list under the generic name Arhopala.

184. Nilasera eumolphus, Cramer.

One male taken by a Lepcha.

185. Amblypodia paraganesa, n. sp

(Amblypodia ganesa, Hewitson, nec Moore.)

I propose the name paraganesa for the species figured by Hewitson in his "Cat. Lycænidæ Brit. Mus., pl. vii, fig. 72, under the name ganesa, as it differs entirely from the A. ganesa of Moore which occurs in the N.-W Himalayas; the hindwing is tailed, and the markings of the underside are quite different.

One male taken at about 3,000 feet elevation.

Family PAPILIONIDÆ.

Subfamily PIERINA.

*Nychitona ziphia, Fabricius.

The Pontia xiphia of my first list.

Terias hecabe, Linnaus.

186. Terias harina, Horsfield.

187. Catopsilia catilla, Cramer.

188. Cutopsilia crocale, Cramer.
Catopsilia pyranthe, Linnæus.

Ixias evippe, Drury.

Hebomoia glaucippe, Linnæus.

Appias hippo, Cramer.

Catophaga indra, Moore.

The Tuchyris indra of my former list.

Huphina nadina, Lucas.

The Pieris nadina of my first list.

Haphina nerjssa, Fabricius.

Papilio amasena, Cramer, pl. xliv, fig. A. &.

This is the Picris nerissa of my former list.

Mancipium canidat, Sparrman.

Common amongst gardens at about 4,000 feet elevation. Previously recorded under the genus Pieris.

Nepheronia aratar, Moore.

The Eronia avatar of my first li t.

Delias pasithoć, Linneus.

189. Delias thysbe, Cramer.

Delias agestina, Hewitson.

190. Prioneris thestylis, Doubled ev.

191. Dereus verhuer van der Roeven.

One male only was taken by a Lepcha.

Subfamily Parthiosis a

Papilio (Ornithoptera) pompevs, Cramer.

Not uncommon at low elevations.

*Papilio (By isa) philoxenes, Grav.

Gray first named this species, not Westwood as stated in my first paper, though the latter figured it.

192. Papilio (Byasa) dasarada, Mocre.

Frequently seen sailing over the tea gardens.

Papilio (Achillides) paris, Linnaus.

Papilio (Dalchina) sarpedon, Linnaus.

Papilio (Zetides) agamemnon, Linnaus.

193. Papilw (Orpheides) crithonius, Cramer.

Papilio (Charus) helenus, Linnaeus.

Papilio (Lacrtius) polytes, Linnaus.

Papilio (Menclaides) aristolochiæ, Fabricius.

Papilio (Iliades) androgeus, Cramer.

Papilio astorion, Westwood.

Family HESPERHDÆ.

194. Choaspes harisa, Moore.

Common at low elevations.

- *Choaspes benjamini, Guérin.
- *Choaspes amara, Moore.

These two last species were placed under Ismene in my first list.

195. Hasora badra, Moore.

At low elevations.

Astictopterus diocles, Moore.

196. Telegonus thrax, Linnæus.

One specimen was taken by a Lepcha.

197. Baoris oceia, Hewitson.

One pair taken at a low elevation.

Suastus eltola, Hewitson.

The Hesperia eltola of my first paper.

198. Suastus toona, Moore.

Common.

Parnara colaca, Moore.

This is the Hesperia chaya of my first list. '

Telicota bambusæ, Moore.

The Pamphila augias of my first paper.

Padraona dara, Kollar

The Pamphila mæsa of my first paper.

*Padraona gola, Moore.

The Pamphila gola of my first paper.

? Halpe zema, Hewitson.

? Halpe homolea, Hewitson.

My Sikkim specimens agree exactly with the figure and description of this species, the type of which came from Singapore. It is the *Hesperilla* luteisquama of my first list.

Tugiades menaka, Moore.

Common at low elevations. This species appeared under the genus ** **Pterygospidea** in my first list.

199. Tagiades gana, Moore.

. Sarangesa dasahara, Moore.

The Tagiades dasahara of my first list.

²200. *Uduspes folus*, Cramer.

One male at a low elevation.

Blesioneura alysos, Moore.

Plesioneura sumitra, Moore.

201. ? Isoteinon cephala, Hewitson.

Two males taken at a low elevation. Flight very swift, but settles frequently on an outer leaf of a bush.

202. Parnara assamensis, Wood-Mason and de Nicéville.

This species will be fully described hereafter, but it may be briefly

characterised as follows:-Forewing with ten spots (sometimes eleven in the female), viz., two oblong at the end of the cell, disjunct in the male, but connected at their inner and opposite ends in the female, three apical, and five discal in the male (sometimes six in the female) forming an oblique series extending from the submedian nervure to the discoidal nervule in the male (but sometimes to the subcostal nervure or first discoidal nervule in the female) of which spots the first is subtriangular, touches the submedian nervure and is subequal to the fourth, the second in the same space with the first, is equal to the first subapical, and lies close to, but does not touch, the first median nervule, the third the largest of all, is equal to or rather larger than the first and fourth put together, and acute angled at its outer end, the fourth is rhomboidal, the fifth rather larger than the second and the sixth sometimes present in the female is shaped somewhat like one of the strokes of a section sign (§). Hindwing above with a small oval discal spot sometimes accompanied by a very minute dot in front of the third median nervule. On the underside of this wing there are four or five discal spots. Wings above and below rich dark vandyke brown, the spots lustrous, semitransparent white. Expanse 2.2 to 2.4 inches.

Nisionades salsala, Moore.

203. Thanaos stigmata, Moore.

One female at 3,000 feet elevation.

- *Satarupa bhagava, Moore.
- *? Hesperia semamora, Moore.

Since the publication of my first paper, Mr. Moore in his "Lepidoptera of Ceylon" and elsewhere has defined many new genera and altered the synonomy of several species, all of which I have tentatively adopted here. This will account for the frequent changes in nomenclature that I have been obliged to make in this list.

Pl~XVI



OF THE

ASIATIC SOCIETY OF BENGAL.

Part II.-PHYSICAL SCIENCE.

No. IV.-1882.

X.—A new Species of Hyparchia (Lepidopter Rhopaleers) from the N W. Himalayas.—By Major G. F. L. Marshadd, R. E.

[Received 12th December 1882, Read January 3rd, 1833.]

· Hipparchia diqua, sp n

UPPERSIDE brown, with a broad well defined submarginal fulvous band bearing a single subapical black spot on the forewing and none on the hindwing; the bant outwardly defined by a dark lumulate line, and further removed from the margin than in any other Indian Happarchia. leaving a broader brown border to the wing Underston forewing fulvous, the band of the upperside outwardly distinctly defined by a dark dentate line, inwardly faintly defined except near the costa, ochreous at the costa and inner margins; the black subapical spot of the upperside but with a distinct white pupil; the inner margin dark brown, the outer and costal margins very pale brown, mottled throughout with dark brown. and on the costa with irregular brown strae, extending into the cell Hindroing pale whitish brown clouded with brown and mottled throughout with darker brown; the band of the upperside but inwardly whitish, outwardly clouded with brown, and defined on both sides by dark dentate lines; also a subbasal dark line between which and the band the ground colour is darker, forming an inner dark band.

This species was found by Major J Biddulph on the Shandur plateau in Northern Kashmir and only two specimens were taken, both females.

This makes the tenth species of the genus known to occur in the N. W. Himalayas; and strangely enough out of the ten, in four cases

only the females are known, and in the fifth the male has only recently been discovered.

XI.—No. 2. Notes on and Drawings of the animals of various Indian Land Mollusca (Pulmonifera).—By Lt.-Col. H. H. Gorwin-Austen, F. R. S., F. Z. S., &c.

(With Plate V.)

[Received December 15th, 1882;—Read January 3rd, 1883.]

In continuation of a former contribution, I now forward another lithographed Plate from the original Drawings left to us by Ferd. Stoliczka. I only trust that they may lead some of our members to look more closely at the animals of the Land Shells of their districts, or collect them in spirits for the Museum in Calcutta, where they are sure to be sooner or later fully examined and described. In some parts of the country, and particularly during the rains, they may be found with very little search. The Slugs are quite unknown from many parts of India.

One object in publishing these drawings is to bring about a more natural and accurate classification of the Indian Helicidæ, and I would here refer to Mr. W. T. Blanford's continuation of the "Contributions to Indian Malacology" No. XII. * All Indian conchologists will be glad to peruse it, for no one possesses greater knowledge of the subject, than the author of that work, and I trust it will be followed by other parts; it carries me back to the time when I first collected for him, Henry Blanford and Ferd. Stoliczka, and the many pleasant hours passed in their society. I quite agree with what Mr. Blanford has written concerning classification in pages 184 and 185, particularly as to the importance of the sections Helicarion, Macrochlamys, Ariophanta, Euplecta, &c. rules of Nomenclature must be adhered to quite as much in Conchology as in other branches of Natural History. The genus- Ariophanta was created. in 1829, vide my last paper in this Journal, and therefore it takes precedence of Nanina by 5 years, and can be used exactly in the same sense as Nanina, which, as Mr. Blanford truly remarks, "is utterly bad, it offends "every law, the name had been previously used by Risso, the type is the "same as that of Benson's genus, Macrochlamys, and the term is objec-"tionable on account of its signification." I am inclined therefore to adopt it for all species that up to the present time are known only superficially, (1) by the shell, and (2) the animal possessing a mucous gland at the extremity of the foot. Ariophanta will eventually, when the anatomy of all are known, and their sub-generic value established, be retained for A. lavipes, and its allies.

[•] J. A. S. B., Vol. XLIX, Part II, p. 181.

OXYTES BLANFORDI. Theobald. Plate V, fig. 1.

[Darjiling] (Stol. MS. drawing. No. 47.)

Vide Nevill's Handlist (1878) p. 49. No. 265, as *Hemiplecta*?

For notes on this genus *vide* last paper, J. A. S. B. Vol. XLIX. 1880, p. 151.

OXYTES, KOONDAENSIS (Juv.?) W. Blf. Plate V, fig. 2.

[? Young Kunderensis.] Stol. MS. Drawings, fig. 4.

" Botanical Gardens, Calcutta,"

"Dull white, pinkish on neck and end of foot, small horn, sole not furrowed" (Stol.).

Nanina Koondaensis, W. Blf. J. A. S. B. (1870), p. 16, Plate III, fig 12. from Sispara in Koonda Hills. South India. The young specimen now figured is referred to, as probably imported with plants from South India. It is said to be allied to N. indica, Pfr. and N. Shiplayi, Pfr. I would remark that this species measures when fully grown 250 mm. in major diam. The drawing which is natural size is only 120, and possesses 5 whorls, which is the same number as in adult shell. There is certainly wrong identification here. 1t has more the appearance of young serrula, Bs. a Khasi Hill form.

MACROCHLAMYS TUGURIUM, Bs.

" Tugurium, Bs." Plate V, fig. 4.

["Darjiling." (Stol).] fig. 22 of MSS. Drawings.

In pencil by G. Nevill. "Rotula fide Stol."

Nevill's Handlist (1878) p. 30, No. 94, as Nanina. The animal is described from this drawing as follows: "Tail very pointedly truncate with a nearly upright unusually large horn-like projection above; body of an earthy brown colour."

• From the position in which this has been drawn, it would be impossible to see either of the shell-lobes. A specimen of tugurium, from Darjiling in spirit given me by Mr. W. T. Blanford, proved to belong to Mucrochlamys. Fig. 46 of these drawings, would represent this species, for the shell lobes are delinested. Mr. Nevill has written over this mainwaringiana in pencil; it is very different from fig. 21, also bearing this MS title.

BENSONIA (?) MAINWARINGI, G. Nevill, MS. Plate V, fig. 3.

["Darjiling, lubrica?" (Stol.)] fig. 21 of the MS. Drawings.

• This is the species referred to in Nevill's Handlist, 1878, p. 49. No. 272, under Nanina (Bensonia?) n. sp. with the following note: "Perhaps better classed near N. tugurium. From a drawing of Dr.

1

"Stoliczka's the animal appears to be of a brick red colour, with a pointedly "truncate tail and remarkably developed nearly vertical horn above,—20 sp. "Darjiling, coll. Dr. F. Stoliczka and Col. G. B. Mainwaring." In the MS. book of Drawings, Mr. Nevill has written in pencil, "This is not Macro. lubrica? is it Mainwaringi or an ally? It is a species of Rotula, fide Stol."

Sub-Geuus RHYSSOTA, Albers, Die Heliam, p. 61, (1850).

. Type N. ovum, from Luzon.

RHYSSOTA CONFERTA, Pfr. Plate V, fig. 6.

["Haughtoni. Andamans. Animal dark brown red/lish at the pedi"cles. Mantle thick, greyish brown, freekled with white, body very rough,
"look like shielded? (sic) pedal row very distinct and the elongated tuber"cles whitish, basal edge pale greyish brown. Tail gland distinct sur"rounded by a swollen edge." (stol.)]. Fig. 38 (uncoloured) of MSS.
Drawings.

Nevill's Handlist (1878), p. 46, places it in the Sub-genus Rhyssota, which I follow until an anatomical comparison shall be made with R. ovum the type of the genus by Albers. Nevill says (l. c.) "The "animal very closely resembles that of N. ligulata,* in a less degree N. "orobia the tail of which is less truncate &c., and some species of Ario-"phanta."

H. conferta, Pfr. P. Z. S. p. 328 (1856). Hab.? type in Brit. Mus. Compared with Andaman specimens by Mr. Edgar Smith and myself.

II. haughtoni, Bs. A. M. N. II. Vol. XI, p. 87, (1863).

II. chambertinii, Tryon, Amer. J. Conch. Pt. II, Vol. V, p. 109, Pl. X, fig 2 (1869).

As Rhysota haughtoni by Theobald in Sup. Cat. Conc. Ind. (1876), p. 23.

EUPLECTA ORNATISSIMA, Bs. Plate V, fig. 8. [Darjiling (Stol.)] Fig. 50 of MSS, Drawings.

Placed in Sec. B of *Machrochlamys* by Theobald—but it has no shell lobes to the mantle. It is no doubt a close ally of *E. vidua*, Blanford, described in J. A. S. B. 1880, p. 190, where he shows (taking *subopaca* from Ceylon as the type) how very similar it is in the odontophore and form of the animal to that species.

To the list of species of Euplecta given on page 193, should be added partita, Pfr. from Ceylon, and I would add also camura, Bs. Darjiling; tugurium, Bs. has I find from a spirit specimen give me by Mr. Blanford, shell lobes to the mantle, and will therefore come into the sub-genus Macrochlamys.

EUPLECTA? CAMURA. Plate V, fig. 5.

(Not named) ["Darjiling, Stol."] fig. 49 of MSS. Drawings.

In pencil by Nevill. "I think N. camura,"

In Nevill's Handlist, (1878) p 30, No. 95. Nanina camura, Benson. "Animal asley-grey, no projecting lobe above the caudal gland; sole doubly "and broadly margined. This mollusk precisely resembles N. indica, to which it is evidently closely allied" [W. T. B.] 15, Darjiling, coll. Dr. F. Stoliczka and Col. G. Mainwaring.

"1. Darjiling 7000 ft. Dr. F. Stoliczka.

"In a drawing which I take to be of this species there is a pointed horn"like projection on the lobe above the mucous gland not so large, however,
"as in N. tugurium; the tail is also more abruptly truncated." This last
description no doubt refers to this drawing fig 49, and William Blanford's
description from life does not at all agree as regards the horn above the
mucous gland, and we therefore cannot be at all certain what species has
been drawn.

· EUPLECTA? CROSSEI, Pfr. Plate V, fig. 10.

[No Genus, " Crossei, Singapur," Stol.] Fig. 34 of MSS. Drawings.

Nevill's description of animal is probably taken from this drawing. Handlist (1878) p. 32, No. 111, as Nanina crossei, Pfr.

"Tail abruptly truncate, gland relatively rather small, surrounded "with a broad swellen margin; it is evidently congeneric with N. ligu"lita, the animal of which it closely resembles," 20 sp. from Sinkip Island ex. col. J. Wood-Mason, 20 sp. "Singapur, coll. Dr. F. Stoliczka."

EUPLECTA? Plate V, fig. 7.

*[Pedina but query. Bombay (Stol).] Fig. 31 of MSS. Drawings.

EUPLECTA? Species unknown. Plate V, fig. 9.

[Kändale, Stol.] Fig. 18 of MSS. Drawings.

Is this Khandala, Bombay? This carefully executed drawing represents a very remarkable species. The very yellow colouring being characteristic and the mucous gland peculiar in form, there being scarcely any overhanging lobe. It may be related to pedina, if from the Bombay side.

EXPLANATION OF PLATE.

- Fig 1. Oxytes blanfordi, Theobald.
 - 2. Do. koondaensis, W. Blf.
 - 3. Rotula mainwaringi, G. Nevill MS.
 - 4. Macrochlamys tugurium, Benson.
 - 5. Euplecta camura, Benson.
 - 6. Rhyssota conferta, Pfr.
 - 7. Eupleota ? pedina.

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- 8. Euplecta ornatissima, Benson.
- 9. Do. unknown.
- 10. Do. crossei. Pfr.

XII.—Some further results of sun-thermometer observations with reference to atmospheric absorption and the supposed variation of the solur heat.

—By Henry F. Blanford, F. R. S., Meteorological Reporter to the Government of India.

[Received 28th December, 1882.]

In 1875, I read a paper before the Society, in which I discussed the temperatures observed with the sun-thermometer, at eleven Fhdian stations, during the years 1868-1874, and arrived at the conclusion that the solar heat had undergone a rapid increase from 1868 to 1871, and a less rapid decline afterwards, up to 1874.

The data were discussed according to various methods, but that on which I chiefly relied, as taking count of the largest amount of data, and being the best calculated to exclude the disturbing influence of atmospheric variation, was to select days on which there was either no cloud, or on which the cloud canopy, on the average of the 10 A. M. and 4 P. M. observations, did not exceed one-fifth of the sky expanse; and having taken the monthly averages of all the sun-thermometer readings on such days, to compare these averages for homonymous months at each station, in each pair of consecutive years. The months June, July, August and September were excluded from this comparison, inasmuch as, at nearly all the stations, the registers of which were discussed, these months are too cloudy to furnish a sufficient number of available readings. For the remaining months, the mean progressive variation of all the stations was taken, for each pair of years; and finally, the mean of the eight months gave the adopted variation for the consecutive years.

In order to ensure that such comparison should be valid, the investigation was restricted to stations, at which the same instrument had been in use in each pair of years compared, exposed in the same way, and on the same site. The curve of annual variation, resulting from these data, coincided, in a marked manner, with the sun-spot curve; but, in reality, striking as it was, this result was vitiated by errors from two sources, both of which tended to disturb and diminish the coincidence. One of these was the inclusion of the Silchar registers, which, as I afterwards discovered, had not been kept under similar conditions throughout; so that those of all the earlier years gave too low a temperature; and hence a marked increase of insolation temperature, shewn by this station in the later years, (when, according to the general result, that temperature was falling,) was not real. The other, the effect of which was however small, was an error of method:

the figures discussed were the actual readings of the sun-thermometers, readings which notoriously depend, not only on the intensity of the sun, but also on the temperature of the air; and it has been shewn by Köppen and others, that there is a cyclical variation of air temperature, of the opposite character to that disclosed in the curve, resulting from the registers of insolation temperatures. Hence it is at least probable that, the deduction of the air temperatures, and the discussion of the residual excess of temperature due to the solar action would have resulted in a curve of the same type, and of still greater amplitude.

Since this paper was published, I have attempted to carry on the comparison of the insolation temperatures, from year to year, by a rough and ready method; but as I am now convinced, one of very precarious validity. In the first place, all sun-thermometers are compared before being issued, with a common standard, by actual exposure to the sun, side by side, for 30 r 40 days, and their registers are corrected for the differences thus determined. All readings are recorded as excess temperatures (above those of the maximum thermometer in the shade), and in order to avoid the tedious process of picking out days of comparative clearness, I have taken simply the highest difference recorded at each station in each month, and the average of all these monthly maxima, as representing the solar intensity for the year. This method is, however, open to many objections, which I need not here specify; and I have therefore now reverted to my former method, (with one essential improvement), as the only one which is calculated to yield any trustworthy information, on the question of the supposed variation of the solar heat.

In the present paper, which is to be regarded only as a first instalment, I have taken the registers of eight stations, representing a great variety of climates, and which fulfil the three essential conditions, that the register of each station is that of the same instrument throughout; that it is exposed in the same manner, and also at the same place. Those of one and the same station are therefore as rigorously comparable in consecutive years, as can be ensured by the ordinary arrangements of our observations. The selected readings are those of days, on which the average estimated cloud at 10 A. M. and 4 P. M. did not exceed one-fifth of the sky expanse; and the figures compared, are those of the excess temperature, shewn by deducting the self-registered maximum shade temperature, for each day, from the reading of the maximum black-bulb thermometer in vacuo,* on the same day. It is unnecessary to give these first results in extense. As an example of the data thus obtained for one year at a single station, I reproduce the following, which is a fair specimen of the whole:

[•] Except in the case of Vizagapatam, where the thermometer is not enclosed in an exhausted tube.

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Table I.—Observed differences of shaded and exposed (blackened bulb in vacuo) maximum thermometers, and cloud proportion, at Allahabad during the year 1878 on clear days.

	J	ANUA	RY.	F	EBRU	ARY.		Marc	н.		Apri	L.	MAY.		
	Pro	oud por- on,	Excess tempera- ture, Radiation.	Pro	oud por- on.	Excess tempera- ture, Radiation.	Pro	ond por-	xcess tempera- ture, Radiation.	Pro	oud por-	Excess tempera- ture, Radiation.	Pro	oud por- on.	Excess tempera- ture, Radiation.
Date.	10h.	16 h.	Excess ture,	10 h.	16 h.	Excess ture.	10 h.	16 h.	Excess ture, F	10 h.	16 h.	Excess ture,	10 h.	16 h	Excess ture,
1 2 3 4 4 5 6 7 8 9 10 11 12 13 4 14 15 16 17 18 19 22 1 22 23	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	63·1 61·9 65·0 64·8 62·9 64·2 60·0 60·7 60·2	0 0 0 0 0 0 1 0 0 0 0 4	0 0 0 0 1 0 2 0 0 0 0 0 1	*70-4 61-5 61-5 61-6 60-3 59-6 61-5 60-8 58-5	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 0 0 0 0 0 0 2 2 2 0 0 0 1 1 0 0 4 2	61·2 61·2 61·8 61·4 61·2 62·6 63·7 63·8 61·3 50·0 50·0 50·4 60·5 50·5 	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0 0	63·6 62·3 60·3 58·6 57·3 62·9 61·7 60·3	::::::::::::::::::::::::::::::::::::::		57·5 60·0 57·5 58·6 58·7 58·6 57·7 58·6 60·7 58·8 58·9 59·4 58·9 60·6 60·6
24 25 26 27 28 29 30 81	 0 0	 0 0 0	59 4 62·5 64·2	0 0 	0 0 	59·7 65 0 	2 0 0 0	1 0 0 2	58·3 58·4 58·4	0 0 0	 0 1 1 4	60 6 60·8 57·5 61·2	0 0 0 0 0 3 0	2 0 1 1 0 0 0	56 8 56 9] 56 8 56 9 56 8 57 4 60 6 57 6
Means.			62·4			ഗ ∙8			61-3			60.4			58· 4

[•] There seems no reason to question this reading. A little rain had fallen the previous evening.

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1		Jone		SE	PTEME	ER.	0	CTOBI	•	No) A E M I	BEL.	DE	OBMBI	
	Clo Proj	ud por-	Excess tempera- ture, Radiation.	Clo Pro tio	por-	Excess tempera- ture, Radiation.	Člo Pro tio	por-	tempera- Radiation.	Clo Pro tio	por-	s tempera- Radiation.		oud por-	xcess tempera- ture, Radiation.
Date.	10 h.	16 h	fxcess ture, R	10 h	16 h.	Excess ture, I	10 h	16 h	Excess ture,]	10 h	16 h.	Excess ture, I	10 h.	16 h.	Excess ture, B
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1	0	0	57.4			•••		•••	••	ŏ	ō	60 3	Ö	0	60.1
2	ŏ	ŏ	54.5				***		•••	ŏ	Ŏ	61.3	2	0	69.6
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4	Ō	0	5 3 6			•••	2	ŏ	9				2	0	P
5	Ŏ	0	539			•••	0	ŏ	55.8		""				
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7	0	1	53.3			•••	0	lő	55 6				0	0	69 (
8	0	0	53.4				ő	o	56.6	. 0	0	58.8	0	0	58.0
9	●	1					ŏ	o	57 1	0	0	59.5	Ŏ,	0	62 9
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12	0	2	52.1				ŏ	0	.58.9	•	0	58.6	0	0	62
13		1	-::-		•••					0	0	578	۱ő	ő	64
14	0	2	54.0		•••	:::				0	0	59 8 60 0	۱ŏ	ŏ	61
15			51 4			:-	•••			0	0	: 60 6	lŏ	ŏ	60.
16	0	0	53.9				1	1	61.2	0	4	1	lŏ	o	60
17	0	4	1		1		0	1	58 0		•••		l ŏ	Ö	64
18	1	4	54.8				0	O	58 2		•••	••••	1 3	O	61
19 20	0	_				١	0	3	57.4		0	59.2		0	64
21	o o	, o	50.9		1		0	0	56.7		l o	59.5		0	64
21 -22	1 -	1 -	50.5	1	1		0	0	57 G		ŏ	55.2		0	65
23		•••	:::	1		1 .	0	0	59 0		o	60.0		0	63
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Means	Ť	 	53.6		•				58	в		60	3	.	61

Peshawar, being situated in a very dry region, affords sufficient comparable observations for every month of the year; Jessore and other stations, within the reach of the heavy monsoon rains, do not afford a sufficient number of valid observations from June to September, and these months are accordingly excluded. Allahabad and Sirsa hold an intermediate place:

The mean value for each month of each year, obtained from such data as the above, is given in the following Table (II) for each station separately.

Table II.—Monthly mean values of the excess of sun over shade temperatures at eight stations.

											<u> </u>		
		January.	February.	March.	April	May.	June.	July.	August.	September.	October.	November.	December.
Vizagapatam.	1875 76 77 78 79 80 81 Mean	34·3 34·6 28·2 82·6 30·0 25·0 26·1	38·1 37 3 27 1 23 9 28·1 25·8 23 9	31·2 31·0 27·6 21·7 26·1 22·3 22·1 26·0	29·1 26·8 28·1 22·6 21·9 20·8 20·8	25·4 29 7 28 5 21·0 23·4 21·8 21·3		•	::	::	27 6 31·3 28 3 27 9 26 3 26 7 28 9	31 0 35 7 32 4 32 8 26 0 28 3 27 5	36·4 32·6 32·2 31·3 27·8 27·0 27·7
Sironcha.	1876 77 78 79 80 81	64 8 50 7 58 8 56 5 54 8	P 63 1 50 3 56 9 57·1 54 3	P 59 7 55 6 53 8 53 7 52 9	59.6 60.5 56.8 52.0 53.7 53.9	59·5 59·9 56·1 53·1 55·2 52·3 56·0					66.5 60.2 57.6 60.2 56.1 60.1	57 3 59·7 59·4 59 9 57 1	48.7 61.4 58.2 55.8
Bombay.	1876 77 78 79 80 81 Mean	62 0 62 0 58 3 57 0 55 8	P 63 9 62.7 60.1 56 7 56 8	61·4 58·2	62·0 60·1 56·4 54·5 56·2	7 60.0 59.1 54.8 54.8 54.7	•••			,	61.6 60.4 57.0 57.9 55.7 56.7	61·4 59 9 55 4 56 7 55·9 55·9	61.7 63.3 58.6 56.6 55.7 55.8
Jessore.	1875 76 77 78 Mean	P 55·0 51·9 56·0 55·3	55 7 57 8 53 9 55 8	P 55.0 57.0 52.2 54.7	53·1 54·3 53·5 53·7	5 1·3 53 1 56·9 54·8					56.7 64.0 59.9 56.5	58·2 55·7 57·6	54 6 60 0 67 2 55 1 66 7
Hazaribagh.	1875 76 77 78 79 Mean	51·1 58·8 57·0 56·5 56·6	P 55·2 57·6 51·1 57·9 56·2	P 56·0 56·4 55·3 57 0 56·2	55.0 60.4 55.8 P	P 56·6 56·7 58·0 P 57·1					57·5 59·2 57·7 58·8	57 6 55 7 57 8	58·2 54·9 57·2
Allahabad.	1876 77 78 79 80 81 Mean	62 6 59 5 62 4 60 7 59 5 58 8	63·2 60 8 60 4 60 3 57·4	59 7 61 3 59 8 56 4 58 0	55·8 56 3	56 1 58 4 57 9 58 1 56 4	53·1 53·2 53·6 56·8 57·3 58·8				59 0 58 8 59 8 57 0	5 58.6 60.3 60.5 58.1	60 5 61 7 60 6 57 7

· Sirsa.	1877 78. 79 80 81 Mean	61·4 61·3 60·1 61·0	64·0 63·5 62·2 60·2 61·9		61.7 64.2 62.6 61.9 63.2 62.7	61·2 61·0 61·5 60·4 60·5	57 0 56 9 56 8 57 9 59 4 57 6	59·9 59·8 63·3		57·5 59·2 60·5 62·1 60·3	58.7	57.9 60.0 62.2 58.7 60.7	59 8 60 7 60 0 59·1 59·0
-		January.	February.	March.	April	May.	June.	July.	Au ust.	September.	October.	November.	December.
Peshawar.	1877 78 79 80 81 Mean	59·9 56·1 57·5 58·4 58·0	619 61.4	65 8 61 1 62 7 59 6 64 5	61 0 61 6 55 5 60 2 62 6 60 8	61.6 58.9 48.9 55.7 55.9	47·3 51·3 48·0	57.1 48.8 46.9 59.5 50.2 50.4	57·2 48·7 50·6 51·8 56·9	54·6 53·5 57·8 56·7	55· 1	58 8 54 9 53 5 55 2 53 1 55 1	58·0 55·1 53·5 57·2 50·8

It is evident, on a simple inspection of the above table, that the intensity of the insolation, on days apparently equally clear, undergoes a distinct annual variation. And moreover, that this variation is not determined by the thickness of the atmosphere traversed by the sun's rays, as the sun varies in declination; since it is different in character at different stations; and at some stations, viz. Allahabad, Vizagapatam and Bombay, is greatest in the winter, when the sun is at or near its lowest altitude, and the absorbing atmospheric layer, therefore, at its thickest. Its character, at the several stations enumerated in Table II, is best shewn in Table III, which exhibits the monthly anomaly of each station, computed on the general average of the months under consideration; i.e., not an annual mean, but the mean of as many monthly mean values as are shewn in Table II.

Table III.—Annual variation of insolation excess temperature on clear (or but slightly clouded) days.

			(0.			, .,,,	,						
	Jaguary.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Mean
Bombay Jessore Hazaribagh . Allahabad . Sirsa	-02 +0.7 -0.6 -02 +1.4 +0.3	-1.0 +1.7 -0.1 -0.6 +2.0 +1.8	-26 $+0.5$ -12 -06 $+0.5$ $+2.7$	-1.2 -0.5 -2.2 +0.3 -1.1 +2.1	-1·3 -1·6 -1·1	—3·2 —3·0	1-2	 	-0.3	+ 2·8 -0·1 + 3·4 + 1·5 -0·2 -1 3	+ 0·7 -0·7	+0.2 +0.3 +0.8 -0.6 +1.6 -1.0	57·8 45.3 55·9 56·8 58·7 60·6

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This table shews that, under a sky apparently clear, the atmosphere is most and least diathermanous, respectively, in the following months at the stations enumerated; it being borne in mind that, except at the Punjab stations, and, in part, at Allahabad, the months of the summer monsoon are left out of consideration.

INSOLATION.

	1786	JUATION.
STATIONS.	GREATEST.	LEAST.
Vizagapatam.	. Nezember, December	April, May.
Sironcha.	October, November.	March.
Bombay.	February.	May.
Jessore.	October.	April. •
Hazaribagh.	October.	Decr., Feby., March.
Allahabad	February.	June.
Sirsa.	March, April.	June.
Peshawar.	February, March.	Julé.

The results of the laboratory investigations of Professor Tyndall, as well as Mr. S. A. Hill's discussion of Mr. Hennessey's actinometric observations at Mussooree, obviously suggest the vapour constituent of the atmosphere as the variable element on which the actinic absorption of the atmosphere, may be expected to depend. And, on comparing the above results with the monthly averages of vapour tension, humidity and cloud proportion, (the last being regarded as an index of the relative humidity of the higher atmospheric strata), this expectation is confirmed in the case of the two coast stations Bombay and Vizagapatam; at least, with a near approximation. The results of the comparison in the case of these two stations are as follow: (Table IV, A). The maximum phase of each element is indicated by an (*) the minimum by a (†).

Table IV.—Comparison of the annual variation of insolation temperature on clear days with those of vapour tension, relative humidity and cleud proportion.

A .- Coast stations.

		Jan.	Feb.	Mar	April.	Мау.	Oct	Nov.	Pec.
Vizagapetam.	Insolation	80·1 586 65 1·74	29·2 ·644 ·64† 1 44†	26 0 ·754 66 1·76	24·3† ·853 68 2·66	24·4 ·916• 69 4·18	28 1 818 72* 4 50*	30·5 ·663 66 3·23	30·7* ·558† 64† 2 31
Bombay.	Insolation	59·0 ·583† 70† 1·60	60·0° ·616 70† 1·88†	58 8 •720 73 1•91	57·8 .822 75 2·88	56·7† ·886• 75 4·12	58 2 ·850 81 • 4·42 •	57·5 •7·0 71 2·22	58·6 ·627 70† 1·76

The chief point in which the inverse variation of insolation and humidity, otherwise distinctly indicated, seems to fail is, that the minimum of the former, at both stations, occurs in April or May, while the maximum of the latter as tested by relative humidity and cloud proportion falls in October; but, as regards the absolute humidity of the lower atmosphere, the coincidence holds good. And it will presently be seen that there is good reason why, other things being equal, the atmosphere should be somewhat more diathermanous after than before the beginning of the rains.

When, however, we turn from the coast stations to those in the interior of the country, where moreover, the range of insolation temperature is in some cases greater, this concomitance of absolute humidity and atmospheric absorption, which holds good at maritime stations, fails more or less completely; and it is evident that the latter is mainly determined by some condition of a very different nature.

TABLE IV .- B. Interior.

	Jan.	Fob.	Mar.	Apr	May.	June	July.	Aug	Sep	Oct.	Nov.	Dec.
Insol. Vap.Ten Rel.Hum Cloud	55·3 ·416† 60 1·50	55·8 ·470 55† 1·76	54·7 ·631 55+ 274	53 7† ·797 62 3·36	54·8 890• 72 4·73•				•••	·857 78*	57 0 598 68 2·10	405 63
Insol., Vap.Ten. Rel.Hum.	56 6 •257±	56·2† ·267 44	56 2† ·288 36	57·1 ·325	57·1 ·523 44			:::		552 * 66 *	56 6 3 16 53 2-03	266 52
Vap.Ten. Rel Hum.	·445† 60		·510 45	·570 41+	·627		•••	•••		60 1 -727 • -72 • 	·564 67	57·5 ·462 64 1·55
Vap.Ten. Ref.Hum. Cloud	336† 67	359	·404 46	449 36†	586 42	·765 * 52	•••			08·5 ·645 65• 1·48	414 63	60·3 ·345 68• 1 63
Vap.Ten.	·221†	62·4 ·254 50 4·33*	·312 42	357 .36	·455 35+	597 40	787* 58		·660 53	59·3 ·375 ·38 1·03†	·219 39	59 6 •233 62 • 2 53
Vap.Ten.	58 0 •209+ 59 3•73	62·2 ·227 57 4 33	62 6* •333 57 4·50*	·407 54	56·2 ·450 43 2·84	527 40+	50·4† 667 49 2 16	·746 59	573	56·2 ·867 47 1·44	55·1 ·258 55 2 08	54·9 ·230 62* 3·43

A feature common to all these stations, and, at first sight, sufficiently remarkable, is that, at all, the month in which the maximum insolation. (or the least atmospheric absorption) occurs, is one characterized by a high proportion of cloud, indicating comparatively high humidity in certain. of the higher atmospheric strata. In the case of Hazaribagh and Peshawar, the most cloudy months of the whole year, (or as far as is shewn in the tables.) are also those in which the insolation is greatest; at Sironcha and Sirsa, the greatest insolation occurs in the month immediately following that of Most cloud; and, both at Sirsa and Jessore, the average cloud proportion, at the epoch of the former, differs by only an insignificant amount from the maximum. At Allahabad, the maximum insolation temperature coincides with a secondary cloud maximum, (that of the winter rains). It appears, therefore, that the rule, at stations in the interior of the country, is, in a measure, the reverse of that which we have found to hold good for the coast region; and that a humid state of the cloud-forming strata of the atmosphere, as indicated by the cloud proportion, is coincident with more than average diathermancy.

The association of a high degree of insolation with a highly humid state of the atmosphere has been prominently noticed both by the late Baron Hermann von Schlagintweit* and Mr. J. Park Harrison,† and each has suggested an explanation. That put forward by Mr. Park Harrison is based upon experimental results, which, as far as they go, appear to be perfectly valid. He finds that, when clouds are clustered about the sun, without obscuring it, the (probably reflected) heat, from the illuminated clouds, raises the equilibrium temperature of the sun thermometer, sometimes by several degrees; and moreover, that "the action does not appear to be confined to days on which there is visible cloud, for even on cloudless days, (so called) very high readings of solar radiation appear to be due to the presence of opalescent vapour," and that "an apparent increase of solar radiation occurs, as the sun enters a white cloud, of sufficient tenuity to allow free passage to its rays." Now with respect to the effect of visible clouds about the sun, it is very probable that many cases, which may be observed in the original registers, in which the maximum insolation temperature exceeds by several degrees that attained on other days in the same month, may be due to this cause. But observation with the actinometer shows that diffused amorphous cloud, which simply lowers the tint of the sky, making it pale and sometimes almost colourless, far from increasing the insolation, greatly reduces it. I And it is the frequent presence of

[.] Proc. Roy. Soc. vol. XIV, p. 111.

[†] Proc. Roy. Soc. vol. XV, p. 356; also vol. XVII, p. 515 and Phil. Mag. 4th Ser. vol. 39, pp. 70 and 299.

[‡] Abundant evidence of this is afforded by the actinometric observations made at Alipore and printed by the Solar Physics Committee of the Boyal Society in Appendix of their report.

this amorphous cloud, in the driest weather, to which I would attribute, in part, the low average temperatures of the (as recorded) cloudless months; but there is another absorptive agent, which has not been noticed by either of the authorities above quoted, and which is certainly much more powerful in dry than in damp weather, and to observers on the plains of India, is not easily separable from what I have above termed amorphous cloud; since, when seen from below, it has, like the latter, the effect of lowering the tint of the sky. This is the impalpable haze, which, as a general rule, and always in the dry season, rests on the plains of India, extending frequently to heights much exceeding 7,000 feet, and sometimes extends over the outer, Himalaya, in such density, that, at Simla in the months of May and June, at a height of more than 7,000 feet, the hills, four or five miles distant only, are sometimes almost or quite invisible. The independence of these two absorbing agents is only observable at considerable elevations, and in certain states of the atmosphere; and the following observation, communicated to me by Mr. J. B N. Henessey, M A, F. R. S., whose experience in actinometric work invests his observations with unusual importance, is therefore especially interesting. "You remark" he writes on "the paleness" of the sky at Calcutta. Now, last April and May, having coached three of my assistants to use the actinometer exactly as I do, I left them to do the bulk of the observing. The sky, at first, was quite blue; and standing on the Mussoorie ridge, the Dehra valley with the Sivaliks beyond, and the plains, still further away, were all well seen. As the dry weather progressed, fires, as usual, appeared in the Doon, giving rise to smoke; and this, aided by dust, gradually filled the valley and dimmed objects in that direction by means of what may be called a smoke haze. The actinometer however stood at 6.940 feet above the sea, while Dehra station is only The haze lay a long way below us; at a guess, say 3,000 feet, and, to all appearances, hanging over the Doon only. At the time however a brisk south wind blows here daily, increasing in strength as the day advances, so that, at first, I paid little attention to my assistant's remarks as to the rising of the smoke, until, at last, the observations began to shew inconsistencies, which, however, were complicated by the fact, proved in previous years, that actinometric maximum radiation occurs before apparent noon. On watching the phenomena, I saw this. Far above me, at a guess, not under a mile, very thin and very light yet defined clouds were being driven northwards as the wind blew. I say clouds, from want of any other name: they were white, not brown or yellow, as if of steam, with soft graceful outlines along the advancing edges, which could be seen by watching against the blue sky. Imagine something between a mist and a cumulus, very thin and quite white. Now this steam-cloud (a mere phrase) was, say, a mile above, and the smoke & a mile below, and there was nothing

to show that the former was fed by the latter. No doubt my steam-cloud would induce paleness of sky, an evil which you speak of as prevailing at Calcutta; and it is highly probable that such steam-clouds, not by any means prominent, were driven over Mussoorie for days and days in the dry weather at least. What were they composed of? not smoke and not dust as far as I could judge.

"As to the haze, to all appearances, dist haze, being visible between showers, as you mention, we have noticed that here too. I have water barrels at the corners of our house; they are fed exclusively by iron pipes from a clean iron roof. After a few showers had fallen, I had the barrels well cleaned in my presence; the water was clear. Subsequently a heavy fall of rain occurred, I examined the barrels, expecting the water to be quite clear; instead, the water was charged with yellow clay; and yet, after the first showers, I should have thought that the air was too saturated with moisture, not to arrest dust a long way below 7,000 feet.

"Again last year, in the dry weather, I was watching day after day for actinometric weather; the hills were obscured or dimmed by haze, obviously dust haze. I can see the *Chor* where I write; between that mountain and this, the dust haze was quite plain; suddenly there was a change in the haze about 2 P. M one day, it was a sheet; it began to roll about in waves and I may say visibly changed into clouds of vapour, which rose like ordinary clouds, leaving me a clear view of the *Chor*, &c., looking quite blue. Note there was no rain."

It results from what has been said above, that (excepting on the coast) up to a certain point, which cannot be strictly defined, a humid condition of the atmosphere tends to increase the readings of the sun-thermometer and the actinometer; indirectly by reducing the (dust?) haze which in dry weather forms a absorbing stratum of many thousands of feet in thickness, and directly by causing the formation of cloud masses which when clustering round the sun, reflect the solar rays and add the effect of the reflected to the direct radiation. On the other hand the amorphous cloud which exists at great elevations in dry weather and especially in the winter and spring months, and is generally only appreciable by its lowering and blanching the sky tint, is also a potent absorber. The sheets of Palliocirrus and palliocumulus which are result of a highly humid condition, and are especially the clouds of the rainy season, are of course the most impervious of all solar screens.

Since then, the athermancy of the atmosphere is enhanced by such opposite conditions of dryness and humidity, and, at present, we have no such records of these conditions as might enable us to frame a law of numerical concomitance, and thus apply an empirical correction to our actinometric results, it might seem almost hopeless to seek for evidence of any variation

of the intensity of the solar radiation, in the registers of insolation temperatures, or even those of actinometric observations on the plains of India; but this I think would be a hasty conclusion. The effect of cloud reflection may be pretty well eliminated by careful selection, and even although the effect of the solar variation (supposing such to exist) may be small in comparison with those effects which depend immediately on atmospheric absorption, since in comparing the registers of different years, the former must affect all stations simultaneous trand similarly, whereas the latter vary indefinitely at different stations, it may yet be possible by taking the mean result of a large number of stations in different parts of the country, to aliminate such atmospheric effects, as continue to manifest themselves prominently in the individual registers, after taking such obvious precautions as have been specified above; and I am the more encouraged to entertain this view, by the very striking coincidence between insolation and sun-spot frequency which resulted from my former investigation. And the results of the present attempt, though less striking than the former investigation had led me to anticipate, are, still, not such as to discourage further enquiry in this field. They must however be regarded, at present, as provisional only; and, indeed, the number of stations here considered is too small to admit of any other estimate of their validity.

Table V.—Progressive differences of insolation temperatures on clear days from the monthly means of Tuble II.

	18	37 <i>5-</i> 6.	18	376-7.	18	377-8.	18	378-9.	18	79-80.	18	80-81.
•	Stations.	Lifferences.	Stations.	Differences.	Stations.	Differences.	Stations.	Differences.	Stations.	Differences.	Stations.	Differences.
January February March April May June July August Septembor October November Decembor Sums Means	1 1 1 1 0 0 0 0 8 3 3 14	7 0·3 - 0·8 - 0·2 - 2·3 + 4·3 + 12·7 + 8·8 + 5·4 + 28·2 + 2·0	44551000666	- 4·9 - 4·7 - 1·3 + 1·0·3 + 1·0·1 - 1·3.4 - 21·8 - 22·0 - 56·1 - 1·4	8 8 8 3 2 1 2 8 8 8	- 8·3 -29·2 -20·5 -14·3 - 7·6 - 6·9 - 8·5 - 1·4 -13·0 + 2·2 + 7·9 -106·3 - 1·5	7 7 6 6 3 2 1 2 6 6 6 5 9	- 4·3 + 6·6 + 4·1 -18·8 - 1·9 - 2·1 + 0·2 + 1·9 + 0·2 - 4·9 - 4·8 -10·8	6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	- 9·6 - 1·9 - 18·1 0 + 5·6 + 3·5 + 4·2 + 6·2 + 4·4 - 2·2 - 7·0 - 0·1	66663212555	- 07 - 93 + 116 + 61 - 94 - 03 + 3-2 + 21 - 14 - 53 - 37 - 58 - 129 - 0-2

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The data, being those given in Table II, have been summarized in the above Table to shew the mean variation, from year to year, in the following manner. The differences of the corresponding months, in each pair of consecutive years, being first taken out and tabulated, the sums of these differences in the same pair of months and years is computed from as many stations as are represented. These monthly sums and the number of stations yielding them, in each case, are shewn in the table, and the annual sums and means of the whole given at foot.

If the first pair of years be rojected as furnishing insufficient data, the table would seem to shew a continuous fall of solar intensity; rapid from 1876 to 1879, and subsequently only just appreciable. As is well-known, the sun-spot minimum occurred in the 1st quarter of 1879, so that it cannot be said that the present table shews a decided concomitance of the solar intensity and sun-spot frequency such as resulted from the former discussion. At the same time, if not conclusively favourable, still less is it conclusively adverse to the former conclusion, and the enquiry appears to be well worth following up with such further evidence as the Indian registers may yield. This I propose to do.

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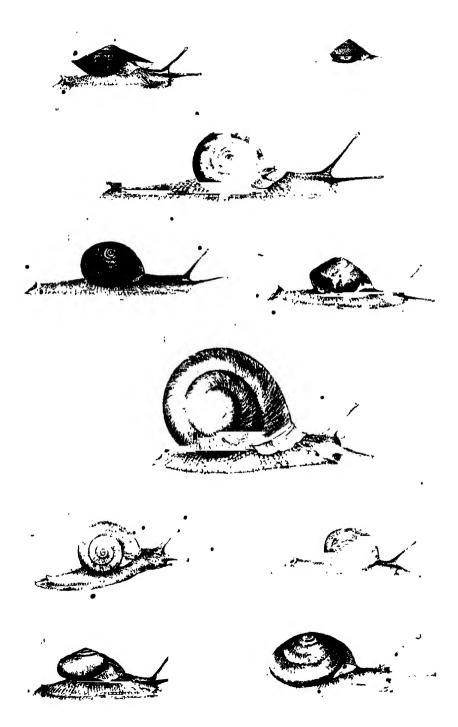
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Sir WM. Jones.

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